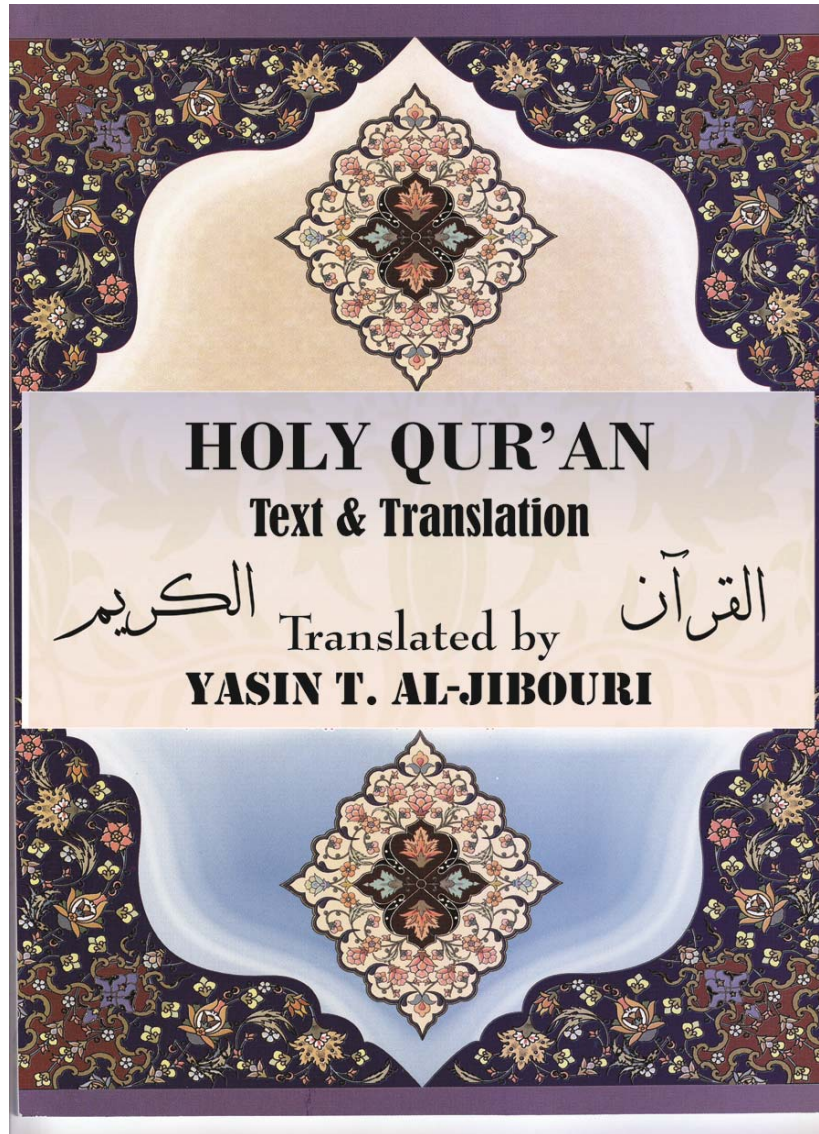
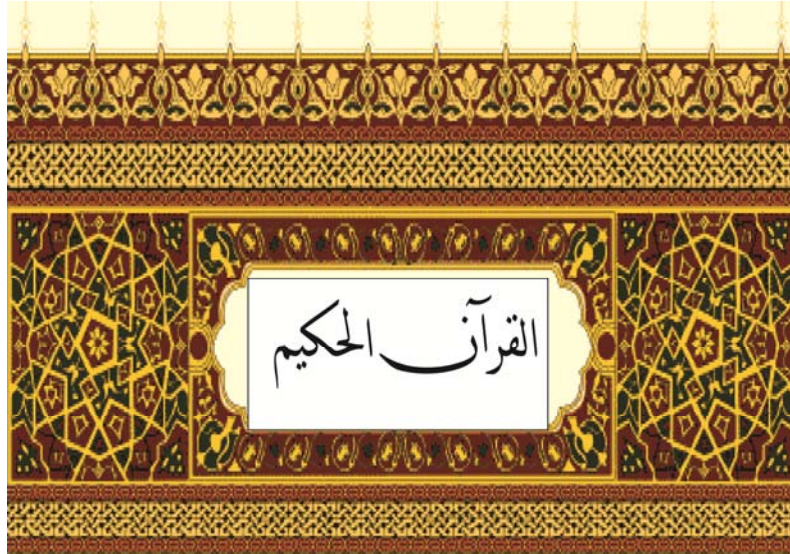


A NEW ENGLISH TRANSLATION
OF THE
HOLY QUR'ĀN

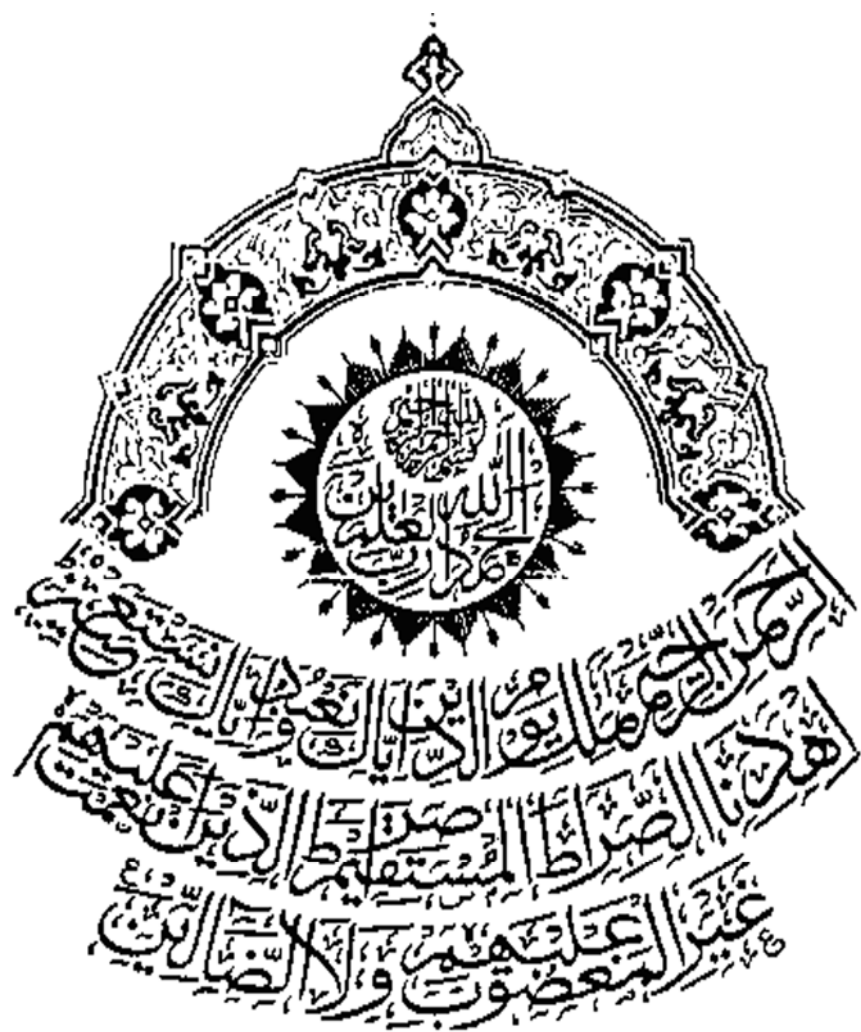


The Qur'ān



Translated by

YASIN T. AL-JIBOURI







In the Name of Allāh, the most Gracious, the most Merciful

PREFACE:

QUR'ĀN: THE GREATEST MIRACLE

Linguistically, a “miracle is the inability, incapability, or inimitability. One who is capable of effecting something which nobody else can effect is the doer of a miracle. None other than Allāh Almighty is capable of doing so. He, and only He, is the One Who decrees, Who manifests His might over others, including, of course, the natural phenomena and the cosmos at large. A miracle, hence, is something which others deem as extra-ordinary and it challenges them to duplicate it, to imitate it. A miracle is something that challenges what is already established, proving what is out of the ordinary, violating the rules of normalcy.

Consider the miracles of the *isra'* اسراء (the night journey from Mecca to Jerusalem) and *mi'raj* معراج (ascension to the heavens). It is one of the most glorious of all miracles, one which only Muhammed enjoyed, becoming the only human being ever to be raised so high. Even arch-angel Gabriel, upon reaching the farthest lote-tree, could not advance when Muhammed asked him to. “If I advance, I will be burnt [*ahtariq* أحترق]; if you advance, you will be able to penetrate [*takhtariq* تخترق, pierce through] where nobody else has ever gone. The light of the Almighty, Praised be His Name

and Glorified, in that spot was so intense that even the greatest of His angels, namely Gabriel, could not withstand it. How could the Messenger of Allāh travel, all alone and during part of the evening, the lengthy distance from Mecca to Jerusalem without any means of transportation? How could he, moreover, traverse the domain of the heavens and physically go through all these barriers and distances, leaving the earth without a plane, a spaceship, or a rocket? Rather, how can this Messenger describe in minute detail all what he saw in the seven heavens in one single night, his observations, and the places he reached? Is there any human being who can refute his description or contest his statements, or falsify what he brought? Actually, even the spaceships launched nowadays to relatively limited distances, compared to the distance the Messenger of Allāh had reached when he went through the seven heavenly strata, are liable to develop technical malfunctions which sometimes force them to postpone their launch.

The Holy Qur'ān remains the eternal miracle of our prophet Muhammed, one whereby he challenged the jinns and mankind to produce a book like it, or a chapter, or even ten fabricated "verses. This happened when just about everyone was a genius in mastering the language. Yet none was able to face this challenge; so, the Arabs resorted to fighting the prophet once, and once to offering him position and wealth.

The Holy Qur'ān is a miracle in the full sense of the word:

And they say: Why are no Signs (miracles) sent down upon him from His Lord? Say: The Signs are only With Allāh, and I am only a plain Warner. Is it not enough for them that We have revealed to you the Book which is recited to them? Most surely there is mercy in this and a reminder for people who believe. (Qur'ān, 29:50-51)

The Holy Qur'ān was the evident miracle which sufficed all mankind as proof testifying to the truth of the message brought by Muhammed. Every syllable in it is a miracle by itself: "Say: If men and jinns should join (forces) together in order to bring the like of this Qur'ān, they will never be able to bring the like thereof, even if some of them were to aid the others. And certainly We have

explained for men in this Qur'ān every kind of similitude, but most men do not consent to aught but denying (Qur'ān, 17:88-89).

No human being can ever be acquainted with all the knowledge embedded in the Holy Qur'ān, for it is the speech of the Almighty, the Praised and the Glorified One, Who has said, "Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted even if We were to bring the like of it and add thereto (Qur'ān, 18:109).

There are miracles in the Holy Qur'ān which are continuous, perpetual, eternal, ever present, impressing one generation after another: each generation will by itself discover the miracles of this Book and may come to know that the miracles of the Holy Qur'ān never end, nor will its wonders.

All the miracles which violated the laws of nature and whereby Allāh strengthened His messengers and prophets had taken place within the sphere of the earth, and they are now no more. But the Almighty revealed to this messenger, Muhammed, the most enduring of all miracles, one that will always shine through each and ever age and time, thus granting him the very uppermost kingdom of the heavens. Other heavenly books have been distorted, altered, tampered with, yet nobody can ever attribute the same to the Holy Qur'ān. This by itself is indeed a miracle.

Allāh Almighty has said in the Holy Qur'ān, "We will soon show them Our Signs in the universe and in their own selves till it becomes quite clear to them that it is the truth (Qur'ān, 41:53). Its challenge, and the fact that it tears down the veil separating us from the future, is another difficult front which the enemies of Allāh have to face. Its knowledge of the future may be divided into two time periods: 1) the present and the near future, which is not distant from the time when the Holy Qur'ān was revealed, and 2) the distant future.

Let us deal with these stages in a little more detail.

1) The Present and the Near Future

The Holy Qur'ān states,

Aleef, Laam, Meem. The Romans have been vanquished, in a near land, and they, after being vanquished, shall be the vanquishers, within a few years. To Allāh belongs the command before and after, and on that day the believers shall rejoice, with the help of Allāh; He helps whomsoever He pleases, and He is the Mighty, the Merciful. (Qur'ān, 30:1-5)

Could prophet Muhammed predict the result of a war that would be waged between two giant nations of that period of time, namely the Romans and the Persians, after a few years, and can the leader predict the fate of a war and guarantee the victory of one army over another? Let us suppose that the Romans had lost the war after a few years, and that the Persians were the victors; what would the fate of the Holy Qur'ān then be? In that case, the Holy Qur'ān would have committed a grievous error if the Romans had been defeated; so, how can the Messenger of Allāh, Muhammed, put all the creed of Islam and the fate of the truthfulness of the Holy Qur'ān in jeopardy just like that, making statements like these and asserting that the Romans will defeat the Persians? But he is not the one who is doing that; it is the Almighty Who is saying so. The reader has already come across the reference to this incident in chapter dealing with Khadija.

2) A Challenge During the Time of the Prophet

The nature of this type of challenge is that it confronted the unbelievers, including Abu Lahab, may Allāh condemn him, who disbelieved and ferociously fought the Islamic call. The Almighty, because of that, revealed the following verses about Abu Lahab:

Perdition overtake both the hands of Abu Lahab, and he will perish. His wealth and what he earns will not avail him. He shall soon burn in a fire that flames, and his wife (too), the bearer of (fire) fuel, upon her neck (there shall be) a halter of a strongly twisted rope. (Qur'ān, 111:1-5)

When these verses were revealed, Abu Lahab was still alive, and he never retreated from his disbelief; so, what stopped him from

retreating and claiming to embrace the faith? What could the consequences of a mistake like that have been? But these verses are not statements made by Prophet Muhammed; rather, they express the speech of Muhammed's Lord which suffers no alteration. The Qur'ān's facts can never be changed simply because it challenges all times till the Day of Judgment.

There is another fiery challenge which puts an end to any confusion, forcing the unbelievers to recognize the fact that there is no doubt in this speech, the speech of Allāh, the One and Only God, and that it is capable of facing the unknown regarding the past, the present, and the future. This additional challenge is embedded in the verses saying,

You will most certainly ride in a stratum (of sphere) over a stratum.
(Qur'ān, 84:19)

This statement was made more than one thousand and four hundred and fifty years ago when there were no planes, rockets, space ships, nor attempts to probe the earth's outer sphere, and when means of transportation were confined to riding the backs of animals. Allāh, Glory and Praise are His, has included in His miracle called the Holy Qur'ān many cosmic mysteries in order to give the Holy Qur'ān the chance for a continuous output till the time of the Hour, and so that each generation may derive such an output from the Holy Qur'ān. This is a cosmic verse, and "till it becomes clear to them that it is the truth means till they realize that the Holy Qur'ān is the truth revealed by Him. Thus can we indicate that cosmic wonders will come in harmony with the verses of the Holy Qur'ān. The statement: "We will soon show them Our Signs [or miracles, *āyāt* آيات] conveys the meaning that Allāh Almighty will reveal to us the wonders and mysteries of the universe, and these can be demonstrated to both believers and non-believers alike "till it becomes clear to them that it is the truth. This "truth has shattered the veils of the future, testifying to the truth of the Holy Qur'ān and to its being the speech of the Lord of the Worlds.

Thus were the verses of Surat al-Inshiqaq come to state: "By the moon when it grows full, you will most certainly ride one stratum

(of sphere) after stratum. But what is the matter with them that they do not believe, and when the Qur'ān is recited to them, they do not prostrate? Nay! Those who disbelieve belie the truth. And Allāh knows best what they hide; so announce to them a painful punishment, except those who believe and do good deeds; for them there is a reward that shall never be cut off (Qur'ān, 84:18-25).

The Almighty and the Praised One promised the humans that they would “ride one stratum (of sphere) after stratum, that is, that they would be able to traverse the universe and move from one spheric orbit to another. This is quoted from the *tafsīr* تفسير (exegesis) of Ibn Abbas in his book *Al Miqyas li Ibn Abbas*... Clearly it refers to space exploration; so, where did Prophet Muhammed obtain this knowledge from?! Airplanes have now become a reality, and they are traversing the air layers, moving humans from one layer to another, while space crafts are now moving them from one sphere, orbit stratum or pathway, to another.

Let us bring a Qur'ānic challenge, a miracle in the breach of the veils separating us from the future. This challenge speaks to those who profess knowledge. In it, the Holy Qur'ān proves to them that they do not know anything except what Allāh has enabled them to know, that none has taught them other than Allāh Almighty, the One Who knows the unknown, and that the Holy Qur'ān is His speech which falsehood cannot approach at all. In Surat al Dukhan we read,

Ha, Meem. I swear by the Book that makes (the truth) manifest. Surely we revealed it on a blessed night; surely We are ever warning; therein every wise affair is made distinct. A command from Us; surely We are the senders (of apostles), a mercy from your Lord; He is the Hearing, the Knowing, the Lord of the heavens and the earth and what is between them, if you believe. There is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore. Nay! They are in doubt; they sport. Keep waiting, therefore, for the day when the heavens brings an evident smoke that shall overtake men; this is a painful punishment. Lord! Remove from us the punishment; surely we are believers. How shall they be reminded, and there came to them an Messenger making (the truth) clear, yet they turned their backs on him and said: One taught (by others), a madman? Surely We will remove the punishment a little (but) you will

surely return (to evil). On the day when We seize (them) with a most violent seizing, surely We will then inflict retribution. (Qur'ān, 44:1-16)

Holy Qur'ān tells us in the verses cited above of Chapter 30 (The Romans, a reference to the Byzantine Romans). This Chapter was revealed in 7 A.H./615-16 A.D., only a few months after the fall of Jerusalem to the Persians. Only four years prior to that date, the Persians had scored a sweeping victory over the Christians, spreading their control over Aleppo, Antioch, and even Damascus. Muhammad ﷺ was concerned about either of these two empires extending its control over the land inhabited by his then fiercely independent Pagan people. The loss of Jerusalem, birthplace of Christ, Jesus son of Mary (peace be upon them both), was a heavy blow to the prestige of Christianity. This war was between the emperor of Byzantine (Eastern Holy Roman empire) Heracleus (575 - 641 A.D.) and the Persian king Khusrau (Khosrow) Parwiz (Parviz) or Chosroes II (d. 628 A.D.). It was one of many wars in which those mighty nations were embroiled and which continued for many centuries. The hands of Divine Providence were already busy paving the path for Islam: The collision between both empires paved the way for the ultimate destruction of the last Persian empire, the Sassanian (or Sassanid), and in Islam setting root in that important part of the world. Moreover, the offspring of Muhammad ﷺ came to marry ladies who were born and raised at Persian as well as Roman palaces. Imam Husain عليه السلام, younger son of Imam Ali ibn Abu Talib عليه السلام, grandson of Muhammad ﷺ, married the daughter of the last Persian emperor Yazdajird (Yazdegerd) III son of Shahryar and grandson of this same

Khusrau II. Yazdajird ruled Persia from 632 – 651 A.D. and lost the Battle of Qadisiya to the Muslim forces in 636 A.D., thus ending the rule of the Sassanians. Having been defeated, he fled for Media in northwestern Iran, homeland of Persian Mede tribesmen, and from there to Merv, an ancient Central Asian city near modern day Mary in Turkmenistan (until recently one of the republics of the Soviet Union), where he was killed by a miller. The slain emperor left two daughters who, during their flight

attempt, following the murder of their father, were caught and sold as slaves. One of them, Shah-Zenan, ended up marrying Imam Husain عليه السلام, whereas her sister married the renowned scholar and acclaimed Muhaddith (traditionist) Muhammad son of caliph Abu Bakr. Shah-Zenan was awarded a royal treatment and was given a new name in her Persian mother tongue: “Shahr Banu”, which means “head of the ladies of the city.”

Now let us ask the following: “Could Prophet Muhammad ﷺ predict the result of a war that would be waged a few years later between two giant nations of that time? Can the leader predict the outcome of a war and guarantee the victory of one army over another? Let us suppose that the Romans had lost the war after a few years, and that the Persians were the victors; what would the fate of the Holy Qur’ān then be?” In the latter case, the Holy Qur’ān would have committed a grievous error if the Romans had been defeated; so, how could the Messenger of God, Muhammad ﷺ, put all the creed of Islam and the credibility of the Holy Qur’ān in jeopardy just like that, making statements like these and asserting that the Romans would defeat the Persians? But he is not the one who is doing so; it is the Almighty Who knows what is, what was, and what will be.

The challenge of the Holy Qur’ān

Now let us discuss the challenge the Holy Qur’ān posed during the lifetime of the Prophet ﷺ.

The nature of this type of challenge is that it confronted the unbelievers, including an uncle (one of ten) of Muhammad ﷺ, namely Abu Lahab, God condemn him, since he disbelieved and ferociously fought the Islamic call. Because of that, the Almighty revealed the following verses condemning Abu Lahab (Qur’ān, 111:1-5):

Allāh Almighty is saying here that the Holy Qur’ān is the speech of the Creator, Allāh, Glory to Him and all Praise, which He revealed to His Messenger Muhammed in a blessed night in order to warn all

people, and so that He may determine in it every decree of what will come to pass. To the skeptics who doubted the truth in the Message revealed to Muhammed does the Lord of Dignity and Honor, the Praised One, say, through His servant and Messenger our master Muhammed, "Keep waiting, therefore, for the day when the heavens brings an evident smoke that shall overtake men (Qur'ān, 44:10-11). The Prophet, in a tradition dealing with the signs denoting the approach of the Day of Judgment, is quoted saying, "The first of such signs is the smoke [referred to in these verses]. He was asked what smoke it would be. He said, "It will cover the east of the earth and the west; it will remain for forty days and nights. It will affect the believer just as a cold [catarrh] affects him. As to the unbeliever, he will feel as though he is intoxicated; it [smoke] will come out of his nostrils, ears and rear ends. Imam J'fer al-Sadiq is quoted saying, "There will be smoke that will overwhelm both ends of the earth, causing the death of two thirds of the world population. This smoke is now said to be caused by the explosion of nuclear and hydrogen bombs and poison gases. The word "evident in this verse means it can be easily seen and identified. It will cover all people and fill the earth. It will be, as the verse describes it, "a painful punishment. How it will punish people is explained above by the *hadith* of the Prophet, that is, it will come out of the nostrils, ears and rear ends of the unbelievers, and they [two thirds of the world population] will all perish.

Just as it defied the past and the future, the Holy Qur'ān defied the present as well, putting the creation in a state of puzzlement, giving them the choice either to submit and recognize the Power of Allāh Almighty and the admission that His speech which He revealed to His servant and Messenger Muhammed is the truth from Allāh, or to remain in their stubbornness and disbelief and renunciation of the truth and thus continue straying; the truth is veiled from their visions and hearts.

Is there another example which we can bring about the Holy Qur'ān defying the present? Yes, there is. There are many examples for these challenges in the Holy Qur'ān, challenges of our present time; this one is a challenge regarding the creation of humans. Allāh Almighty says in the Holy Qur'ān, "So let man consider what he is

created of. He is created of water pouring forth, coming from between the back and the ribs. Most surely He is able to return him (to life) (Qur'ān, 86:5-8), and He also said, "We certainly created man of an extract of clay, then We made him a small seed in a firm resting-place, then We made the seed a clot, then We made the clot a lump of flesh, then We made in the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation; so, blessed be Allāh, the best of creators (Qur'ān, 23:12-15). Is there any description of our creation more eloquent than this one? Is there any among the creation of Allāh who can alter this sequence in our creation? Is there anyone who can change the way humans are born, and is there any human who can escape these stages? If anyone is capable of doing so, then we will say that the above is the speech of humans. But if all human beings are unable to come into this world in any way other than the one stated in these verses, then it is the speech of the Almighty, the Creator of creation, the Lord of the Worlds. So Praise be to Allāh and Exalted is He above what they describe.

Let us now quote these verses: "Every soul shall taste of death (Qur'ān, 3:185), "Wherever you may be, death will overtake you, though you may be in lofty towers (Qur'ān, 4:78). This by itself is a challenge Allāh Almighty includes in the Holy Qur'ān, He Who decreed death to His creation, for who among the humans can run away from death? Are these verses the speech of humans? Does this challenge end at any period of time?

Now it is time to delve into the heart of the major topic in order to prove that the Holy Qur'ān is the miracle of miracles. The above is only an introduction.

The majority of Muslim scholars are of the view that the Holy Qur'ān, in its entirety, in the rules and regulations it contains, and in its order and organization, wisdom, eloquence and clarity, and because of the legislation it contains, the news of the unseen, and due to other considerations, is, indeed, a miracle the like of which mankind is unable to produce. There are many proofs in and aspects of the miraculous nature of the Holy Qur'ān embedded in the Book itself. One such miraculous aspect is its logic and eloquence; it tells

about the unseen, its legislative miracle, its scientific miracles in their various forms such as the medical, cosmic, geographical, physical, numerical, informative and many other aspects.

Among the miraculous aspects of the Holy Qur'ān is the fact that no other book, religious or secular, has ever received as much attention as the Holy Qur'ān. Since its revelation, Muslims learned its verses and chapters by heart, taking time and effort to explain them and record what the Messenger of Allāh has commented in their regard and what other scholars of exegesis have. As time passed by, a new class of scholars of exegesis was created, and books were written by commentators. There are now books dealing with verses with a fixed meaning, and with verses whose meaning is similar, and other studies dealing with the causes of revelation, and other classifications dividing the Qur'ānic chapters into either Meccī (of Mecca) or Medenī (Madani or Madanite, of Medina), and studies dealing with the arts of its recitation, and books in the methods of its reading, and others in its miraculous aspect. Books have been authored dealing with the grammar of the language of the Holy Qur'ān, others with its imagery, and yet others computing its verses and dividing its chapters and *hizbs*, the half and the quarter of the latter, in addition to books classifying which verses abrogate others and which verses are abrogated. There are linguistic studies confined to the study of the Holy Qur'ān, to its eloquence, organization, clarity of argument and the meanings of words and diction, the tribal accents in its recitation, and the virtues of its chapters and the rewards of reciting it, and the etiquette of such recitation. The attention paid to the Holy Qur'ān reached the degree that its words and letters were computed and the ratio between these words and letters, verses, and chapters, was determined. In Medina, there is a manuscript the date of whose writing dates in the first Hijri century. It quotes a group of scholars explaining how they were computing the letters of the Holy Qur'ān using barley grains and recording their statistics in a small dissertation placed among old containers preserved till the present time. The dissertation contains the total number of the verses and letters, and the total number of characters in the Holy Qur'ān, in addition to other statistics.

All this proves the care past generations have paid the text of the Holy Qur'ān, and this is what al-Qurtubi has said, quoting Salam Abu Muhammed al-Hamani saying, "Scholars and those who knew the Holy Qur'ān by heart assembled, and I was among them, so we computed, and we were of the consensus that the Holy Qur'ān contains three hundred and forty thousand, seven hundred and forty letters (340,740). Where do we reach if we divide this figure by half? We found out that half the text of the Holy Qur'ān will be marked at the word *faḷ yatalattaf* in chapter of the Cave, *al-Kahaf*, Chapter 18. Then we wondered where we would reach if we were to divide the text to three equal parts. We found out that the beginning of the first third ends at the end of one hundred verses of Chapter Bara'a (or Tawbah, Chapter 9), the second third of it is marked at the end of one hundred and one verses of the Poets Chapter, *al Shu'ara'*, Chapter 26, and the last third comprises the rest of the Holy Qur'ān. Then we divided it to seven parts according to the total number of its characters, and we found out the following:

- 1) The first is marked by the *dal* in "So of them is he who believes in him and of them is he who turns away...[*sadd*] (Qur'ān, 4:55);
- 2) The second is marked by the *ta* in "... their deeds are null [*habitat*] (Qur'ān, 7:147);
- 3) The third is marked by the *aleef* in "its food [*ukuluha*] and shades are perpetual (Qur'ān, 13:35);
- 4) The fourth is marked by the *aleef* in And for every nation We appointed acts of devotion [*mansakan*] (Qur'ān, 22:34);
- 5) The fifth is marked by the *ha* in And it does not behove a believing man nor a believing woman... [*mu`minah*] (Qur'ān, 33:36);
- 6) The sixth is marked by the *waw* in "... those who entertain evil thoughts about Allāh (Qur'ān, 48:6);
- 7) The seventh is the remnant of the Holy Qur'ān.

The first of its quarter is the conclusion of Chapter al An'am, the second is in chapter al-Kahaf, the third is at the conclusion of Chapter al-Zumar, and the last is the remnant of the Holy Qur'ān.

A review of the past fourteen centuries or more during which Islam was fought with various norms of wars in which different nations on earth participated, using every possible weapon with the exception

of accepting the challenge, proves that all those opponents proved their inability to face the challenge of the Holy Qur'ān. The only perfect definition of the Holy Qur'ān can be found only in the Holy Qur'ān itself, and nobody can attain such knowledge except those who are endowed with knowledge and whose breasts Allāh Almighty has expanded for such a task, enabling them to comprehend and absorb such knowledge.

The Holy Qur'ān is a miracle in everything it contains. Each of its meanings is a miracle by itself. The venues of its meanings, that is, its expressions, are miracles, too. Its meaning when combined with the expression will provide the meaning of its diction. The diction of the Holy Qur'ān, in the way it is arranged, is a miracle among other miracles that make it the greatest miracle of all. Its words give us clear and shining details about its being a miracle. The number of times Qur'ānic words are repeated throughout the Holy Qur'ān is a miracle, too. The number of times these words are repeated harmonizes with the number of times other words, which either agree with or oppose, contrast or contradict them, are repeated. The number of times its words are repeated carries a miracle by itself. Also, the characters of the Holy Qur'ān, when repeated a certain number of times, contains a dazzling miracle, making its miracle not only by its sacred verses and the miraculous meanings they contain, the principles and bases of equity they carry, and the knowledge of the unknown, but the very number of times by itself. The number of times a particular character is repeated is also miraculous.

The phenomenon of numerical inimitability of the Holy Qur'ān is not something newly discovered; rather, it carries a historical extension. Researchers studying the knowledge of the Holy Qur'ān had already been keen to it. They observed the fact that when certain characters or words are repeated a certain number of times, they will then carry a particular message. They also tried to discover the secret of the relationship between those numbers and the meanings of words, for the posterity had already noticed the single characters at the beginning of some chapters and came to know that their repetition carried certain meanings.

Among the aspects of the miracle of numeric inimitability of the words of the Holy Qur'ān is that it contains 51,900 words, and most words start with the *hamza*, totaling 8,310, that is, 16% of its total, almost one sixth of the Holy Qur'ān. Next to it are those that start with the “qaf”, numbering 4,086, that is, 8.3% of the total. Following that are words that start with the “kaf”, totaling 3,878, that is, 7.5% of the total, followed by those that start with “`ayn”, numbering 3,788, that is, 7.3%. After that come those that start with the “ra”, numbering 3,293, that is 6.3% of the total, followed by those that start with the “noon”, totaling 2,936, that is, 5.7% of the total. Other characters follow in that order and they all end with the “tha”. If we were to count all the words that start with the first of the latter characters, we would find their total to be 26,021. This means that more than half the words in the Holy Qur'ān start with one such character.

This represents a humble amount of information to help the reader to realize the knowledge which Allāh Almighty has embedded within the Holy Qur'ān, the knowledge which neither scholar nor *faqeeh*, no matter who he may be, and no matter in what period of time he lived or lives, can be familiar in all the wonders and miracles of the Holy Qur'ān. The Qur'ān's miracles shall never cease to manifest themselves till the Day of Judgment. This is not according to the decision of a human but is due to the Might of the Almighty Who has pledged saying, “We will show them Our Signs in the universe and in their own selves [and continue to do so] till it becomes quite clear to them that it is the truth (Qur'ān, 41:53). This is the command of Allāh Almighty, and nobody can argue about His command; so, let us try to familiarize ourselves with a portion of the miracles contained in the Holy Qur'ān as much as Allāh wishes to make us acquainted.

The word “Iblis”, which means “the one whom Allāh has condemned”, is repeated in the text of the Holy Qur'ān eleven times; reference to seeking refuge with Allāh against him is also repeated eleven times.

The word *museeba*, catastrophe, calamity, or tragedy, and its derivatives are all repeated 75 times, while the word *shukr*, thanks-

giving [that is, thanking the Almighty], is repeated also 75 times. The word *dunya*, the life in this world, is repeated 115 times, while the word *aakhira*, the life hereafter, is repeated also 115 times. The word *israf*, extravagance, and its derivatives are all repeated 23 times, so are the words *sur'a*, haste, and its derivatives. The word *mala'ika*, angels, is repeated 88 times, so is the word *shayateen*, devils, and its derivatives. The word *sultan*, ruler, and its derivatives are repeated 37 times, so is the word *nifaa*, hypocrisy. The word *harr*, heat, is repeated four times, so is the word *barr*, coolness or chill.

The word *harb*, war, and its derivatives are all repeated six times, so is the word *asra*, captives, and its derivatives. The word *hayat* and its derivatives are repeated 145 times, so is the word *mawt*, death, and its derivatives.

The verb *qalo*, they said, referring to people, is repeated 332 times, whereas the order *qul*, say, coming from the Almighty, is repeated a likewise number of times. The word *sayyi'at*, wrong deeds, is repeated 180 times, so is the word *salihat*, good deeds. The word *rahbah*, awe or fear, and its derivatives are all repeated eight times, so is the word *raghbah*, desire or will. The word *nafl*, profit or gain, is repeated 50 times, so is the word *fasad*, corruption. The word *nas*, people, is repeated 368 times, so is the word *rusul*, messengers. The word *asbat*, chiefs, is repeated 5 times, so is the word *hawariyyoon*, disciples.

The word *jahr*, declaration, and its derivatives are all repeated sixteen times, so is the word *'alaniyah*, openly, and its derivatives. The word *jaza'*, reward, and its derivatives are all repeated 117 times; the number of times the word *maghfira*, forgiveness, and its derivatives is twice that many, 234. The word *zalalah*, misguidance, and its derivatives are all repeated 191 times; the number of times the word *ayat*, Signs or miracles, is 382, twice that many.

The miracles and wonders of the Holy Qur'aan are yet to be exhausted, if at all. They, in fact, shall never be exhausted till the Day of Judgment. The year, for example, is comprised of 365 days; therefore, the word *yawm*, day, is repeated exactly 365 times, while

the word *shahr*, month, is repeated twelve times, and the word *sa`a*, hour, is repeated twenty-four times, signifying the total number of hours in the day.

The word *sab`* (seven) is connected to the word *samawat* (heavens) either before or after it, and is repeated in the Holy Qur`ān seven times: the days of the week are seven, and so is the number of the heavens.

The verb *sajda*, as used for humans, in various tense forms, has occurred 34 times throughout the Holy Qur`ān. This number equals the number of prostrations (*sajdas*) in the five daily prayers the total number of whose *rek`at* is 17, and there are two *rek`at* per each prostration, hence the total number is 34 prostrations. References to them are as follows:

1. And We said to the angels: prostrate (make *sajda*) to Adam.... (Qur`ān, 2:34). The number of this verse, as you see, is 34; it is the first verse of the Holy Qur`ān which makes a reference to prostrating, and its number is the same number of the total daily prostrations.
2. "Then We said to the angels: prostrate to Adam.... (Qur`ān, 7:11).
3. "When We said to the angels: prostrate.... (Qur`ān, 17:61).
4. "When We said to the angels: prostrate to Adam.... (Qur`ān, 18:50).
5. "When We said to the angels: prostrate to Adam.... (Qur`ān, 20:116).
6. "O you who believe! Bow down (make *rek'a*) and prostrate (make *sajda*) and adore your Lord. (Qur`ān, 22:77).
7. And when it is said to them: prostrate to the Most Merciful, they said: And what is the Most Merciful? (Qur`ān, 25:60).
8. "Do not prostrate neither to the sun nor to the moon (Qur`ān, 41:37).
9. "So prostrate to Allāh and adore (Him) (Qur`ān, 53:62).
10. "O Maryam! Keep obedience to your Lord and prostrate (to Him) and bow down with those who bow (Qur`ān, 3:43).
11. "So the angels, all of them, prostrated... (Qur`ān, 15:30).
12. "... the angels, all of them, prostrated... (Qur`ān, 38:73).

13. "When We said to the angels: prostrate to Adam, they prostrated, except Iblis; he refused (to prostrate) (Qur'ān, 2:34).
14. "So when they prostrate, let them take their position behind you (Qur'ān, 4:102).
15. "Then We said to the angels: Prostrate to Adam, and they prostrated except Iblis (Qur'ān, 17:61).
16. And when We said to the angels: Prostrate to Adam, they prostrated, except Iblis (Qur'ān, 17:61).
17. And when We said to the angels: Prostrate to Adam, they prostrated except Iblis; he was one of the jinns (Qur'ān, 18:50).
18. And when We said to the angels: Prostrate to Adam, they prostrated except Iblis; he refused (Qur'ān, 20:116).
19. "He said: I am not to prostrate to a mortal whom You have created of the essence of black mud fashioned in shape (Qur'ān, 15:33).
20. "... except Iblis; he said: Shall I prostrate to one whom You created out of mud? (Qur'ān, 17:61).
21. "He said: What prohibited you from prostrating as I ordered you? (Qur'ān, 7:12).
22. "He said: O Iblis! What prohibits you from prostrating to what I have created with My hand? (Qur'ān, 38:75).
23. "Do not prostrate to the sun nor to the moon, but prostrate to Allāh Who created both of them... (Qur'ān, 41:37).
24. "They said: And what is the Most Merciful? Are we to prostrate as you order us? (Qur'ān, 25:60).
25. "To Allāh do all those in the heavens and the earth prostrate willingly or unwillingly (Qur'ān, 13:15).
26. "To Allāh do all those in the heavens and on earth prostrate (Qur'ān, 16:49).
27. "Have you not seen that to Allāh do all those in the heavens and the earth prostrate? (Qur'ān, 22:18).
28. "... that they do not prostrate to Allāh Who brings forth what is hidden in the heavens and the earth... (Qur'ān, 27:25).
29. "They recite the Signs of Allāh during the night, and they prostrate (to Him) (Qur'ān, 3:113).
30. "Those who are with your Lord are not too proud to worship Him, and they glorify Him, and they prostrate to Him (Qur'ān, 7:206).

31. "I found her and her people prostrating to the sun rather than to Allāh (Qur'ān, 27:24).
32. And when the Qur'ān is recited to them, they do not prostrate (Qur'ān, 84:21).
33. And during part of the night adore Him and prostrate to Him a long (part of the) night (Qur'ān, 76:26).
34. "Nay! Do not obey him, and prostrate, and seek nearness (to Allāh) (Qur'ān, 96:19).

Only one single time does the verb "prostrate apply to a non-human; it occurs in this verse: And the stars and the trees do prostrate too (Qur'ān, 55:6). Other than that lone verse, all verses wherein the verb "prostrate occurs, the total number of which is 34, are applied to man.

The noun *salawat* (plural of *salat*) is repeated throughout the Holy Qur'ān five times only, equalling the total number of daily prayers performed at: morning, noon, after-noon, sunset, and evening. These five references are as follows:

1. "Upon those are *salawat* from your Lord and (His) Mercy (Qur'ān, 2:157).
2. "Uphold the *salawat* and (particularly) the middle *salat* (Qur'ān, 2:238).
3. And he regards what he spends by way of charity as means to achieve nearness to Allāh and the *salawat* of the Prophet (Qur'ān, 9:99).
4. "Had not Allāh repelled some people through others, there would certainly have been the destruction of synagogues and churches and *salawat* [at mosques] in which the name of Allāh is remembered a great deal (Qur'ān, 22:40).
5. And those who safeguard their *salawat*.... (Qur'ān, 23:9).

The singular *salat* (prayers) and its derivatives combined with *qiyam* (standing up) and its derivatives are repeated 51 times. This figure equals the total number of *rek'at* (bowing down) in the obligatory daily prayers, seventeen all in all, plus the recommended (*nafl*) prayers, 34 all in all, as indicated above. The total number of *nafl* morning prayers is two, of the noon prayers is eight, of the after-

noon prayers is eight, of the sunset prayers is four, and of the evening prayers is one. The *nafl* of the evening totals eleven *rek`at*. The total comes to 34 *rek`at* for the *nafl*; add to them the 17 for the obligatory daily prayers, and you will come to the figure 51. These occurrences are in the following verses:

1. And do not pray for any of them when he dies, nor should you stand by his grave (Qur`ān, 9:84).
2. "So the angels called upon him while he was standing for his prayers at the sanctuary (Qur`ān, 3:39).
3. "... who believe in the unseen and who stand for the prayers (Qur`ān, 2:3).
4. And stand for the prayers, pay *zakat* and bow down with those who bow (Qur`ān, 2:43).
5. And say to the people a beautiful word, and stand for the prayers, and pay *zakat* (Qur`ān, 2:83).
6. And stand for the prayers, and pay *zakat* (Qur`ān, 2:110).
7. "... and the beggars and for the (emancipation of) the slaves, and stand for the prayers and pay *zakat*... (Qur`ān, 2:177).
8. And they stand for the prayers and they pay *zakat*, they shall have their reward with their Lord (Qur`ān, 2:277).
9. "Have you not seen those to whom it was said: Withhold your hands and stand for the prayers and pay *zakat*...? (Qur`ān, 4:77).
10. And when you are with them and you stand for the prayers, let a group from among them stand with you too... (Qur`ān, 4:102).
11. And when you have finished the prayers, mention Allāh standing, sitting, and lying down on your sides (Qur`ān, 3:103).
12. And once you feel secure (from danger), stand for the prayers (Qur`ān, 4:103).
13. And when they stand for the prayers, they stand sluggishly... (Qur`ān, 4:142).
14. "They believe in what has been revealed to you and what was revealed before you, and they stand for the prayers (Qur`ān, 4:162).
15. "O you who believe! Once you have stood for the prayers, wash your faces... (Qur`ān, 5:6).
16. And if you stand for the prayers, pay *zakat*, and believe in My messengers... (Qur`ān, 5:12).
17. "... who stand for the prayers and pay *zakat* even as they prostrate... (Qur`ān, 5:55).

18. "... and stand for the prayers and fear Him; to Him, indeed, will you all be gathered (Qur'ān, 6:72).
19. "(As for) those who hold fast by the Book and stand for the prayers, surely We do not waste the reward of the doers of righteousness (Qur'ān, 7:170).
20. "... who stand for the prayers, and who spend of what We provide them with... (Qur'ān, 8:3).
21. "So if they repent and stand for the prayers and pay *zakat*, do then release them (Qur'ān, 9:5).
22. "If they repent and stand for the prayers and pay *zakat*, they surely become your brethren in faith (Qur'ān, 9:11).
23. "... and whoever believes in Allāh and in the Last Day and stands for the prayers and pays *zakat*... (Qur'ān, 9:18).
24. And they stand for the prayers and pay *zakat* and obey Allāh and His Messenger... (Qur'ān, 9:18).
25. And make your homes places of worship, and stand for the prayers, and give glad tidings to the believers (Qur'ān, 10:87).
26. And stand for the prayers in both parts of the day and in the first hours of the night... (Qur'ān, 11:114).
27. And those who persevered, seeking the pleasure of their Lord, and they stood for the prayers... (Qur'ān, 13:22).
28. "Tell My servants who have believed that they should stand for the prayers... (Qur'ān, 14:31).
29. "... Lord, so that they may stand for the prayers; therefore, make the hearts of some people yearn towards them... (Qur'ān, 14:37).
30. "Lord! Make me (able to) stand for the prayers and my offspring too (Qur'ān, 14:40).
31. "Stand for the prayers from the declining of the sun till the darkness of the night (Qur'ān, 17:78).
32. "Surely I am Allāh; there is no god but I; therefore, worship Me and stand for the prayers for My remembrance (Qur'ān, 20:14).
33. And We revealed to them the doing of good deeds and the standing for the prayers (Qur'ān, 21:73).
34. And those who, when afflicted, persevere, and who stand for the prayers... (Qur'ān, 22:35).
35. And those who, when We establish them in the land, stand for the prayers and pay *zakat*.... (Qur'ān, 22:41).
36. "... and stand for the prayers, and pay *zakat*, and hold fast to Allāh; surely He is your Guardian (Qur'ān, 22:78).

37. "... men whom neither trade nor sale distract from mentioning Allāh and the standing for the prayers.... (Qur'ān, 24:37).
38. And stand for the prayers, and pay *zakat*, and obey the Messenger... (Qur'ān, 24:56).
39. "... those who stand for the prayers and pay *zakat*... (Qur'ān, 27:3).
40. "Recite what has been revealed to you of the Book, and stand for the prayers (Qur'ān, 29:45).
41. "Turning to Him, and be careful regarding (your duty to) Him, and stand for the prayers and do not be of the polytheists (Qur'ān, 30:31).
42. "... who stand for the prayers and pay *zakat*... (Qur'ān, 31:4).
43. "O son! Stand for the prayers and enjoin the doing of good, and forbid the doing of evil.... (Qur'ān, 31:17).
44. "... and they stood for the prayers and paid *zakat* and obeyed Allāh and His Messenger.... (Qur'ān, 33:33).
45. "You only warn those who fear their Lord in the unknown and who stand for the prayers (Qur'ān, 35:18).
46. "Those who recite the Book of Allāh and who stand for the prayers... (Qur'ān, 35:29).
47. "... and those who answered the call of their Lord and stood for the prayers... (Qur'ān, 42:38).
48. "So when you do not do it while Allāh has turned to you (mercifully), then stand for the prayers and pay *zakat*... (Qur'ān, 58:13).
49. And stand for the prayers and pay *zakat* and lend Allāh a beautiful loan (Qur'ān, 73:2).
50. "... being sincere to Him in obedience, upright, and they stand for the prayers (Qur'ān, 98:5).
51. "... and take Abraham's standing place as a place for your prayers (Qur'ān, 2:125).

All of this, by the Grace of Allāh, proves the superiority of the juristic school of thought which upholds this number of *nafl* prayers, the 34 *rek'at* every day and night.

Each imperative predicate *aqim* (stand for) applied to the singular, and *aqeemu* applied to the plural, has occurred in conjunction with the prayers (*salat*, hence *aqim al salat* for the singular, or *aqeemu al*

salat for the plural) has occurred 17 times throughout the entire text of the Holy Qur'ān. This equals the total number of the *rek`at* (times of bowing down) of the daily prayers, that is, 17 *rek`at*. What underlines this fact is that the noun *fard* (obligation) and its derivatives has also occurred 17 times, equal to the total number of the *rek`at* of the daily prayers. The Qur'ānic verses in which reference to the prayers is made in conjunction with the imperative predicate *aqim* or *aqeemu* are:

1. And stand for the prayers and pay *zakat* and bow down with those who bow down (Qur'ān, 2:43).
2. And say to people a beautiful saying, and stand for the prayers and pay *zakat* (Qur'ān, 2:83).
3. "... and stand for the prayers and pay *zakat* (Qur'ān, 2:110).
4. "Have you not seen those to whom it was said: Withhold your hands and stand for the prayers and pay *zakat*...? (Qur'ān, 4:77).
5. "... so once you feel secure (from danger), stand for the prayers (Qur'ān, 4:103).
6. And that you should stand for the prayers and fear Him, and He it is to Whom you shall be gathered (Qur'ān, 6:72).
7. "... and make your homes places of worship and stand for the prayers and give glad tidings to those who believe (Qur'ān, 10:87).
8. And stand for the prayers in both parts of the day and in the first hours of the night... (Qur'ān, 11:114).
9. "Stand for the prayers from the declining of the sun till the darkness of the night (Qur'ān, 17:78).
10. "Surely I am Allāh; there is no god but I; therefore, worship Me and stand for the prayers for My remembrance (Qur'ān, 20:14).
11. "... and stand for the prayers, and pay *zakat*, and hold fast to Allāh; surely He is your Guardian (Qur'ān, 22:78).
12. And stand for the prayers, and pay *zakat*, and obey the Messenger... (Qur'ān, 24:56).
13. "Recite what has been revealed to you of the Book, and stand for the prayers (Qur'ān, 29:45).
14. "Turning to Him, and be careful regarding (your duty to) Him, and stand for the prayers and do not be of the polytheists (Qur'ān, 30:31).
15. "O son! Stand for the prayers and enjoin the doing of good, and forbid the doing of evil... (Qur'ān, 31:17).

16. "So when you do not do it and Allāh has turned to you (mercifully), then stand for the prayers and pay *zakat*... (Qur'ān, 58:13).

17. And stand for the prayers and pay *zakat* and loan Allāh a beautiful loan (Qur'ān, 73:2).

The word *fard* (obligation or obligatory) and its derivatives has occurred conveying the meaning of "a must 17 times throughout the Holy Qur'ān, equalling the number of the *rek`at* of the obligatory daily prayers. These are as follows:

1. "... so whoever determines the performance of the pilgrimage therein, there shall be neither intercourse nor fornication (Qur'ān, 2:197).
2. "Most surely He Who has made the Qur'ān binding on you will bring you back to the destination (Qur'ān, 28:85).
3. "There is no harm in the Prophet doing what Allāh has ordained for him (Qur'ān, 33:38).
4. Allāh has indeed sanctioned for you the expiation of your oaths, and Allāh is your Protector (Qur'ān, 66:2).
5. And if you divorce them before touching them and you have (already) appointed for them a portion, ... (Qur'ān, 2:237).
6. "... then (pay them) half of what you have appointed, unless they relinquish it... (Qur'ān, 2:237).
7. "We know what We have ordained for them concerning their wives and those whom their right hands possess... (Qur'ān, 33:50).
8. "(This is) a chapter which We have revealed and made obligatory... (Qur'ān, 24:1).
9. There is no blame on you if you divorce women when you have not touched them nor appointed for them a portion... (Qur'ān, 2:236).
10. "... if you have not touched them nor appointed for them a portion... (Qur'ān, 2:236).
11. And if you divorce them before touching them and you have appointed for them a portion... (Qur'ān, 2:237).
12. "... Your parents and your children, you do not know which of them is nearer to you in benefit... (Qur'ān, 4:11).
13. "Then as to those whom you marry for enjoyment (in *mut'a*), give them their dowries as appointed... (Qur'ān, 4:24).

14. "... and there is no blame on you about what you mutually agree upon after what is already appointed... (Qur'ān, 4:24).
15. "... and in the way of Allāh and the wayfarer, an ordinance from Allāh, and Allāh is Knowing, Wise (Qur'ān, 9:60).
16. "... whether there is little or plenty thereof... (Qur'ān, 4:7).
17. "... Most certainly I will take of Your servants an appointed portion (Qur'ān, 4:118).

The word *qasr* (to shorten) and its derivatives have occurred 11 times. This number equals the number of *rek'at* of the daily prayers when one is embarked on a journey, the total number of which is 11. In *Lisan al Arab*, it is written that, "The *qasr* and *qisr* in something is the opposite of its being long. When something *qasrs*, it is *qaseer*, short, the opposite of long. One who makes *qasr* to the prayers is one who shortens them. *Qaseer* is the antithesis of *taweel*, long (or tall). The verb *taqasara* means demonstrated shortness. When someone makes something *qaseer*, he shortens it. Short hair is the opposite of long hair. One who *qasrs* his hair, he cuts it short. In the Divine Revelation, we read, "... (some) having their heads shaved and (others) having their hair cut (*muqassireen*)" (Qur'ān, 48:27), the noun thereof is *qisar*. One who cuts his hair is one who eliminates a part thereof without shaving it off completely. The *qasr* of a building is a well known part thereof, and it is called so because prohibitives in it are made *qasr*, confined. Its plural is *qusoor*. In the Divine Revelation, we read, "... and He will give you therein palaces (*qusoor*)" (Qur'ān, 25:10). The *maqsoora* is a spacious fortified house. 'Surely it sends up sparks like *qasrs*' (Qur'ān, 77:32); that is, as long as a *qasr*, and the *qasr* in this verse means the tallest of date-palms or trees or buildings. One who *qasrs* his prayers is one who makes them short during his journey. Allāh Almighty has said, 'And when you journey in the earth, there is no blame on you if you shorten (*taqsuru*) the prayers' (Qur'ān, 4:101), that is, by praying two *rek'at* for each of the noon, afternoon, and evening prayers. A woman who shortens her gaze is one who does not look at anyone except her husband.

Among the matters related to daily prayers is ablution. It includes the *ghusul* and the rubbing with wet hands. The word *ghusul* with water, i.e. bathing, and its derivatives exist in the Holy Qur'ān

thrice. The *ghusul* which Allāh Almighty has commanded us to repeat thrice includes: 1) washing the face, 2) washing the right hand, and 3) washing the left hand. To this do these verses refer:

1. "... wash your faces and hands as far as the elbows... (Qur'ān, 5:6).
2. "... when you are under an obligation, perform a bath till you have washed... (Qur'ān, 4:43).
3. "Urge with your foot; here is a cool washing-place and a drink (Qur'ān, 38:42).

The word *mash*, to wipe or rub, occurs in three verses. This number equals the compulsory number of times of wiping during the performance of the ablution; these are: 1) wiping the head, 2) wiping the right foot, and 3) wiping the left foot. The said verses are as follows:

1. "... betake yourselves to pure earth, then wipe your faces and hands... (Qur'ān, 4:43).
2. "... and wipe your heads and feet to the ankles... (Qur'ān, 5:6).
3. "... betake yourselves to pure earth and wipe your faces and hands therewith... (Qur'ān, 5:6).

The word *mashan* (a derivative of *mash*) has occurred in this verse: "... so he began to slash their legs and necks (Qur'ān, 38:33). The connotation of this word, however, is explained on page 4197, Vol. 6, of *Lisan al Arab* which states: "One who makes *mashan* is one who slashes or strikes, and it is also said that it is one who cuts. The verse that says, '... so he began to slash their legs and necks (Qur'ān, 38:33)' explains all such connotations.

Muslims agree that the number of *ulul-azm* from among all the messengers of Allāh are five. They are: Noah, Abraham, Moses, Jesus, peace be upon them, and of course our Prophet and beloved one Muhammed, peace and blessings of the Almighty be upon him and his holy progeny. The term *ulul-azm* has occurred throughout the Holy Qur'ān five times, that is, as many times as the total number of the *ulul-azm* among the messengers of Allāh. These verses are:

1. "... and if you persevere and guard yourselves (against evil), surely it is an indication of your firmness of determination (Qur'ān, 3:186).
2. "... and bear patiently regarding that which befalls you; surely these acts require courage (and determination) (Qur'ān, 31:17).
3. And whoever is patient and forgiving, these most surely are acts of courage (and determination) (Qur'ān, 42:43).
4. "Bear up, therefore, patiently as did the apostles endowed with constancy, and do not seek to hasten for them (Qur'ān, their doom) (Qur'ān, 46:35).
5. And certainly We gave Adam a commandment before, but he forgot, and We did not find in him any determination (Qur'ān, 20:115).

References to *tawaf* and its derivatives, which is commended in the life of this world, have all occurred seven times throughout the text of the Holy Qur'ān. This number equals the number of times of making *tawaf* around the sacred precincts [of the Ka`ba] and the number of the rounds of *sa'i* (running) between the *safa* and the *marwa* as these verses demonstrate:

1. And We enjoined Abraham and Ishmael saying: Purify My House for those who visit it and those who abide in it for devotion and who bow down and prostrate (Qur'ān, 2:125).
2. "We assigned to Abraham the place of the House saying: Do not associate anything with Me and purify My House for those who make the circuit and stand to prayers and bow and prostrate (Qur'ān, 22:26).
3. "Then there encompassed it... (Qur'ān, 68:19).
4. "... a visitation from your Lord while they were asleep... (Qur'ān, 68:19).
5. "... so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both (Qur'ān, 2:158).
6. "What has turned them from their *qibla* which they had? (Qur'ān, 2:142).
7. "... some of you must go round about (waiting) upon others (Qur'ān, 24:58).

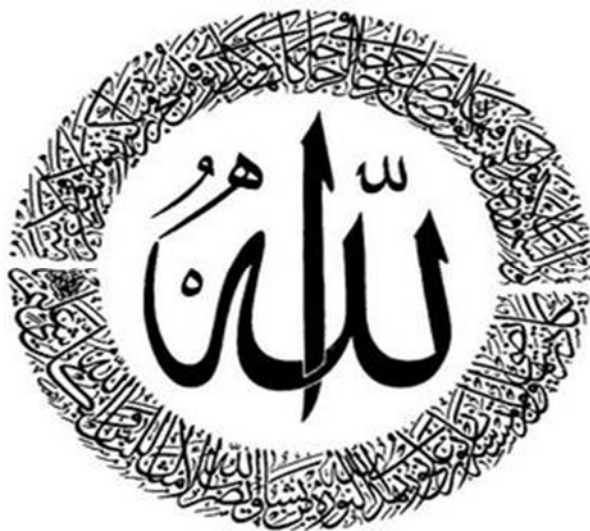
The word *qibla* has occurred seven times throughout the text of the Holy Qur'ān. This figure is equivalent to the number of the times of *tawaf* round the sacred *qibla*, that is, the holy precincts of the Ka'ba, as the following verses demonstrate:

1. "We did not make that which you would have to be the *qibla* but in order that We might distinguish one who follows the Messenger... (Qur'ān, 2:143).
2. "Indeed We see the turning of your face to heavens, so We shall surely turn you to a *qibla* which you will... (Qur'ān, 2:144).
3. "... nor are they followers of each other's *qibla* (Qur'ān, 2:145).
4. "... and make your homes places of worship and keep up prayer (Qur'ān, 10:87).
5. And even if you were to bring those who have been given the Book every sign, they would not follow your *qibla* (Qur'ān, 2:145).
6. "What has turned them from their *qibla* which they had? (Qur'ān, 2:142).
7. "... they would not follow your *qibla*, nor can you follow their *qibla* (Qur'ān, 2:145).

The predicate *'araja* [root word of the noun *mi'raj*] and its derivatives conveying the meaning of "ascending to heavens are repeated seven times, the number equivalent to the seven heavens. Bear in mind that the Holy Qur'ān applies this word to describe the passage in the space away from the earth's gravitation. Modern science has discovered that such movement is accomplished by a curving path [*mun'arajat* or *mun'atafat*], whereas the Holy Qur'ān applies the word *yas'ad* or *yassa^{cc}ad*, or the like, to describe flying within the earth's sphere. These verses are as follows:

1. "To Him ascend the angels and the spirit... (Qur'ān, 70:4).
2. "... then shall it ascend to Him in a day the measure of which is a thousand years of what you count (Qur'ān, 32:5).
3. "He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heavens, and that which goes up thereto, and He is the Merciful, the Forgiving (Qur'ān, 34:2).

- This much should suffice the discreet reader who is advised that this is only a drop in the bucket of the miracles contained in the Holy Qur'ān, a humble specimen. Those who look for the truth will find it though it may be after a while. Knowledge is never served on a golden platter. Seekers of knowledge exert a great deal of their time and effort in order to reach it. May the Almighty enable us to seek it, find it, and abide by it, *Allāhomma Ameen*.



SŪRA 1
The Opening/Preamble [*Al-Fātiḥa*]

- | | |
|--|--|
| 1. <i>In the name of Allāh, the Most Gracious, the Most Merciful.</i> | (1) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❁ |
| 2. Praise belongs to Allāh, the Cherisher and Sustainer of the worlds, | (2) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❁ |
| 3. The Most Gracious, the Most Merciful, | (3) الرَّحْمَنَ الرَّحِيمَ ❁ |
| 4. Master of the Day of Judgment. | (4) مَالِكِ يَوْمِ الدِّينِ ❁ |
| 5. You do we worship and Your aid do we seek. | (5) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ❁ |
| 6. Show us the straight path, | (6) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ❁ |
| 7. The path of those on whom You have bestowed Your Grace, neither that of those whose (portion) is Your wrath, nor of those who have strayed. | (7) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ، غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ❁ |

اللَّهُمَّ آمِينَ



SŪRA 2 The Cow [Al-Baqarah]

In the name of Allāh, the Most Gracious, the Most Merciful بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif Lām Mīm. 1. الم ﴿﴾
2. This is the Book; in it there is sure guidance, without doubt, for those who fear Allāh, 2. ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿﴾
3. Who believe in the unseen, are steadfast in prayer and spend (for charity) out of what We have provided for them, 3. الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿﴾
4. And who believe in the revelation sent to you and sent before your time and (in their hearts) they are convinced regarding the Hereafter. 4. وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿﴾
5. They are the ones who are on the (true) guidance from their Lord and it is these who 5. أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ

will be the winners.

6. As for those who reject faith, it is the same for them whether you warn them or do not; they will not believe.

7. Allāh has set a seal on their hearts and hearing and there is a veil on their vision; (moreover) the penalty they (incur) is truly great.

8. Among people are those who say, "We believe in Allāh and in the Last Day," but they do not (really) believe.

9. Fain would they deceive Allāh and those who believe, but they only deceive their own selves though they do not realize it!

10. There is a disease in their hearts, so Allāh increased their disease and the penalty they (incur) shall be painful on account of their lies.

11. When it is said to them, "Do not make mischief on earth," they say, "Why?! We only seek reform!"

12. They surely are the ones who commit mischief, but they do not even realize it.

13. When it is said to them, "Believe as other people have believed," they say, "Shall we

الْمُفْلِحُونَ ﴿٦﴾

6. لِلَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ

تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

7. خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى

أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٨﴾

8. وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ

وَمَا هُمْ بِمُؤْمِنِينَ ﴿٩﴾

9. يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ

إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿١٠﴾

10. فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١﴾ بِمَا كَانُوا يَكْذِبُونَ ﴿١٢﴾

11. وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ

قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٣﴾

12. أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا

يَشْعُرُونَ ﴿١٤﴾

13. وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا

believe as the fools have believed?!" No, without doubt they themselves are the fools, but they do not realize it.

14. When they meet those who believe, they say, "We believe," but when they are alone with their Satans, they say, "We are really with you; we (were) only ridiculing (the believers)."

15. Allāh will throw their mockery back on them and grant them an extension in their trespasses; so they, like the blind, will aimlessly keep wandering.

16. Such people are the ones who have bartered guidance for misguidance, so their barter is profitless and they have lost the true direction.

17. Their analogy is like one who has kindled a fire; once it has lit what is around him, Allāh takes away their light, leaving them in utter darkness, so they cannot see.

18. Deaf, dumb and blind; so they will never return (to guidance).

19. Or like a rain-laden cloud from the sky; in it are zones of darkness, thunder and lightning: they press their fingers in their ears in order

أَتُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ
وَلَكِنْ لَا يَعْلَمُونَ ﴿١٤﴾

14. وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ ﴿١٥﴾

15. اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدِّهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٦﴾

16. أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ
فَمَا رَحِمَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٧﴾

17. مِثْلُهُمْ كَمِثْلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٨﴾

18. صُمُّ بَكْمٌ عُيُفٌ فَنَّهُمْ لَا يَرْجِعُونَ ﴿١٩﴾

19. أَوْ كَهَيْبِ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ
وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنْ

to keep out the stunning thunder-clap, terrified by the thought of dying, while Allāh is ever encircling those who reject the faith!

20. The lightning almost snatches away their vision; whenever light helps them, they walk in it, and when darkness grows (thickly) on them, they stand still. If Allāh wills, He can take away their faculties of hearing and seeing, for Allāh has power over all things.

21. O people! Worship your Guardian-Lord Who created you and those before you so that you may be pious.

22. It is He Who has made the earth (like) a couch for you and the heavens a canopy, sending down rain from the heavens, thus bestowing fruits for your sustenance. So, do not set up rivals to Allāh while knowing (the truth).

23. And if you are in doubt regarding what We have revealed to Our servant, then produce a Sūra like it and call on your witnesses (or helpers) (if there are any) besides Allāh, if you are truthful.

24. But if you cannot—and surely you will never be able

الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ
بَالْكَافِرِينَ ﴿٢٠﴾

20. يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا
أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا
وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

21. يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٢﴾

22. الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ
بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ
الشَّجَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ
تَعْلَمُونَ ﴿٢٣﴾

23. وَلَئِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا
فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٤﴾

24. فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي

to do so—then fear the Fire whose fuel are people and stones, which is prepared for those who reject the faith.

25. Convey the glad tidings to those who believe and do righteous deeds that they shall have gardens beneath which rivers flow. Every time they are served of its fruits, they say, "With this were we sustained before," and they were, indeed, served the like thereof, and they shall have (pure and holy) consorts and they shall live there forever.

26. Allāh does not disdain to use any analogy, the lowest as well as the highest. As for those who believe, they know that it is the truth from their Lord; as for those who reject the faith, these say, "What does Allāh mean by this analogy?!" By it He causes many to stray and many He guides to the right path, but He does not cause (anyone) to stray except those who disobey Allāh,

27. Those who violate the covenant with Allāh after having confirmed it, rending what Allāh has ordered to be joined and making mischief on earth: These are surely the

وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ
لِلْكَافِرِينَ ﴿٢٥﴾

25. وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتَ بِهِ مِثْلَهَا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

26. إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٧﴾

27. الَّذِينَ يَتَّقُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٢٨﴾

losers.

28. How can you disbelieve in Allāh, seeing that you were lifeless and He gave you life, then He will cause you to die and will (thereafter) bring you back to life, and to Him shall you be returned (again)?

29. It is He Who has created for you all things on earth; moreover, His design comprehended the heavens, giving them order and perfection, making them seven firmaments and He has perfect knowledge of all things.

30. Behold! Your Lord said to the angels, "I will create a vicegerent on earth." They said, "Will You place on it one who will cause mischief, shed blood as we celebrate Your praise and glorify Your holy (name)?" He said, "I know what you do not know."

31. And He taught Adam the names of all things; then He placed them before the angels and said, "Tell Me the names of these (things) if you know the truth."

32. They said, "Glory to You: We have no knowledge except what You have taught us: In truth, You have the perfect

28. كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

29. هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

30. وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

31. وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

32. قَالُوا: سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا؛ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

knowledge and wisdom.”

33. He said, “O Adam! Tell them their names.” When he (Adam) told their names, Allāh said, “Did I not tell you that I know the secrets of the heavens and the earth and that I know what you reveal and what you conceal?”

34. Behold! We said to the angels, “Prostrate to Adam;” and they prostrated except Iblis; he refused and was haughty; he was of those who (thus) reject faith.

35. We said, “O Adam! Dwell, you and your wife, in the garden and eat of the bountiful things in it as you both please, but do not approach this tree or else you should be among those who transgress.”

36. Then Satan made them slip out from the (garden), thus getting them out of the state (of felicity) in which they had been. We said, “Get down, all of you (people), with enmity among you (humans). Your dwelling place and means of livelihood will be on earth—for a fixed (pre-determined) time period.”

37. So Adam received words (of inspiration for repentance)

33. قَالَ: يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ؛ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ: أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ؟

34. وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ، فَسَجَدُوا إِلَّا إِبْلِيسَ، أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

35. وَقُلْنَا: يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا، وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

36. فَازْلَهَمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ

37. فَتَلَمَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ

هُوَ التَّوَّابُ الرَّحِيمُ ❁

from his Lord, and his Lord turned to him mercifully; for He is Oft-Returning (to mercy), the Most Merciful One.

38. We said, "Get down, all of you, from it; if guidance comes to you from Me, those who shall follow My guidance shall have no fear, nor shall they grieve.

38. قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ❁

39. "But those who reject the faith and belie Our signs shall be the fellows of the Fire; there shall they dwell (forever)."

39. وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ❁

40. O Children of Israel! Remember the (special) favor which I bestowed on you, and fulfill your covenant with Me as I fulfill My covenant with you, and fear none but Me.

40. يَا بَنِي إِسْرَٰئِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ❁

41. And believe in what I have revealed (this Qur'ān) which confirms the revelation with you; do not be the first to disbelieve in it, nor should you sell My signs for a petty price, and fear Me and Me alone.

41. وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰئِكَ الَّذِينَ كَفَرُوا بِهِ وَلَا تَشْرَوْا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ❁

42. And do not cover the truth with falsehood, nor should you conceal the truth while knowing it.

42. وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ❁

43. And be steadfast in your prayer; pay the *zakāt* and bow

43. وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ

your heads down with those who bow down (in worship).

44. Do you require right conduct from people while forgetting (to practice it) yourselves even as you study the Scriptures? Will you not understand?

45. Seek (God's) help for perseverance and prayer; it is indeed hard except to those who fully submit to Allāh,

46. Those who believe for sure that they shall meet their Lord and that to Him shall they return.

47. O Children of Israel! Remember the (special) blessing which I bestowed on you, and that I preferred you over all others (as bearers of My message).

48. Then guard yourselves against a Day when no soul shall avail any other, nor shall intercession be accepted for it, nor shall compensation be taken from it, nor shall anyone be helped (by others).

49. And remember how We saved you from the people of Pharaoh: They set hard tasks and punishments for you, slaughtering your sons and letting your women live; this was a tremendous trial from

الرَّاكِبِينَ

44. أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ؟

45. وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

46. الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ

رَاجِعُونَ

47. يَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

48. وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ

49. وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ بِدَيَّائِهِمْ أَبْنَاءَكُمْ وَيَسَخِّبُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ

your Lord.

50. And remember how We parted the sea for you and saved you, drowning Pharaoh's people before your very eyes.

51. And remember how We appointed forty nights for Moses, and how in his absence you took the calf (for worship), thus committing a grievous wrongdoing.

52. We thereafter forgave you, perhaps you would be grateful.

53. And remember when We gave Moses the Scriptures and the criterion (for right and wrong): There was then a chance for you to be rightly guided.

54. And remember when Moses said to his people, "O my people! You have indeed wronged yourselves by worshipping the calf; so, turn (in repentance) to your Maker and kill (the wrongdoers), this will be better for you in the sight of your Maker." Then He turned to you (in forgiveness), surely He is the Oft-Returning, the Most Merciful One.

50. وَإِذْ فَرَقْنَا بَيْنَكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

51. وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

52. ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

53. وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

54. وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ: يَا قَوْمِ إِنَّا كُنَّا ظَالِمِينَ لِنَفْسِنَا أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ، فَاقْتُلُوا أَنْفُسَكُمْ، ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارِئِكُمْ، فَتَابَ عَلَيْكُمْ، إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

55. And remember when you said, "O Moses! We shall never believe in you unless we see Allāh manifestly," so you were dazed with thunder and lightning even as you looked on.

56. Then We raised you up after your death: You had then (another) chance to be grateful.

57. And We shaded you with clouds and sent down to you manna and quails saying, "Eat of the good things We have provided for you." (But you rebelled;) they did not harm Us; rather, they harmed only their own selves.

58. And remember when We said, "Enter this town and eat of the plentiful things in it as you wish, but enter the gate prostrating, in posture and (humble) in words, so We may forgive your faults and increase (the portion of) those (from among you) who do good deeds."

59. But the transgressors changed the statement from what it had been conveyed to them; so We sent a plague from the heavens on the transgressors because they repeatedly violated (Our

55. وَإِذْ قُلْتُمْ: يَا مُوسَىٰ لَنُؤْمِنَ بِكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً، فَآخَذَتْكُمْ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

56. ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

57. وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى: كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ؛ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

58. وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

59. فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

command).

60. And remember when Moses prayed for water for his people; We said, "Strike the rock with your staff." Twelve springs gushed forth from it. Each group of people knew its own watering place. So, eat and drink of the sustenance provided by Allāh and do not commit evil or mischief on earth.

61. And remember when you said, "O Moses! We cannot endure one kind of food (always); so ask your Lord to produce for us of what the earth grows—its pot-herbs and cucumbers, garlic, lentils and onions..." He said, "Will you exchange what is better for what is worse? Go to any town and you shall find what you want!" They were stamped with humiliation and misery and incurred God's Wrath upon themselves. This is so because they went on rejecting God's Signs and killing His messengers without a just cause. This is so because they rebelled and went on transgressing.

62. Those who believe (in the Qur'ān) and those who follow the Jewish (Scriptures) and

60. وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا:
اضْرِبْ بِعَصَاكَ الْحَجَرَ، فَانْفَجَرَتْ مِنْهُ
اثْنَا عَشْرَ عَيْنًا: قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ؛
كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ، وَلَا تَعْوُوا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

61. وَإِذْ قُلْتُمْ: يَا مُوسَىٰ لَنَنْصِبَ عَلَيْكَ طَعَامًا
وَاحِدًا فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْتِجُ
الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا
وَبَصِلَهَا قَالَ أَسْتَبْدِلُوا الَّذِي هُوَ أَذْنَىٰ بِالَّذِي هُوَ
خَيْرٌ أَحْبَبُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ
وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاوُوا
بِغَضَبِ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ
اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا
عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

62. إِيَّا الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ

the Christians and the Sabians and those who believe in Allāh and in the last Day and do acts of righteousness... shall all have their reward with their Lord; on them there shall be no fear, nor shall they grieve.

63. And remember when We made a covenant with you, when We raised above you (the towering height) of Mount (Sinai) (saying), "Hold firmly to it and always remember its contents, perhaps you may attain piety."

64. Then you (O Children of Israel!) turned back after all of that: Had it not been for God's grace and mercy to you, you would surely have been among the losers.

65. And you knew very well those among you who transgressed in the matter of the Sabbath: We said to them, "Be apes, despised and rejected."

66. So We made it an example to their own time and to their posterity and a lesson to those who fear Allāh.

67. And remember when Moses said to his people, "God commands you to sacrifice a heifer." They said, "Are you

وَالصَّابِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾

63. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ
الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿٦٤﴾

64. ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

65. وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي
السَّبْتِ، فَقُلْنَا لَهُمْ: كُونُوا قِرَدَةً
خَاسِيِينَ ﴿٦٦﴾

66. فَجَعَلْنَاهَا نَكَالًا لِمَا يُبْدِيهَا وَمَا خَلْفَهَا
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٧﴾

67. وَإِذْ قَالَ مُوسَى لِقَوْمِهِ: إِنَّ اللَّهَ يُامُرُكُمْ أَنْ
تَذْبَحُوا بَقَرَةً قَالُوا: أَتَتَّخِذُنَا هُزُوًا؟ قَالَ:

making a laughing-stock of us?!" He said, "God save me from being one of the ignorant folks!"

68. They said, "Ask your Lord on our behalf to make it plain to us: What (heifer) is it?" He said, "He says: The heifer should be neither too old nor too young, but of middling age; now do as you are commanded."

69. They said, "Ask your Lord on our behalf to tell us what her color is." He said, "He says: It is a fawn-colored heifer, pure and rich in tone, the admiration of the beholders!"

70. They said, "Ask your Lord on our behalf to make it plain to us: What is she? All heifers look alike to us; we truly wish to be guided, if Allāh so pleases."

71. He said, "He says: It is a heifer not trained to till the soil nor water the fields; sound and without a blemish." They said, "Now you have brought the truth." Then they offered her in sacrifice, but grudgingly.

72. Remember when you killed a man and fell into dispute among yourselves about the

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٨﴾

68. قَالُوا: ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ: قَالَ: إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بُكْرٌ، عَوَاسٍ ذِيكَ، فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٩﴾

69. قَالُوا: ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا: قَالَ: إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النََّاظِرِينَ ﴿٧٠﴾

70. قَالُوا: ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ: لِيَرْىَ الْبَقَرُ تَشَابَهَ عَلَيْنَا، وَإِنَّا إِنِ شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧١﴾

71. قَالَ: إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ، مُسَلَّمَةٌ لَا شِيبَةَ فِيهَا: قَالُوا: الْآرَجِئْتِ بِالْحَقِّ، فَذَبَحُوهَا، وَمَا كَادُوا يَفْعَلُونَ ﴿٧٢﴾

72. وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ

crime, but Allāh was to bring forth what you were concealing.

73. So We said, "Strike the (corpse) with a piece of the (sacrificed heifer)." Thus does Allāh bring the dead to life; He shows you His signs, perhaps you may understand.

74. From then (on) your hearts were hardened: they became like rocks and even worse in hardness, for among rocks there are some from which rivers gush forth; there are others which, when split asunder, send forth water, and there are others which fall down due to fear of Allāh. Allāh is not unmindful of what you (O Children of Israel!) do.

75. Can you (O believers!) entertain the hope that they (non-believers) will believe in you, seeing that a party of them heard the word of Allāh and perverted it knowingly even after understanding it?

76. Behold! When they meet the faithful (Muslims), they say, "We believe." But when they meet each other in private, they say, "Shall you tell them about what Allāh has revealed to you so that

مُخْرِجٌ مَّا كُنتُمْ تَكْمُمُونَ ﴿٧٣﴾

73. فَقُلْنَا اضْرِبُوهُ بِعِصْيِهَا كَذَلِكَ يُخْرِجُ اللَّهُ
الْمَوْتِ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٤﴾

74. ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ، فَهِيَ
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا
يَتَجَرَّ مِنْهُ الْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ
مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٥﴾

75. أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ
مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يَحْرِفُونَهُ مِنْ بَعْدِ مَا
عَقِلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٦﴾

76. وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا: آمَنَّا؛ وَإِذَا
خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا: اتَّخَذْتُهُمْ بَيِّنًا
فَتَحِ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ؟

they may engage you in argument about it before your Lord?" Do you not understand (their aim)?

77. Do they not know that Allāh knows what they conceal and what they manifest?

78. Among them are those who are illiterate who do not know the Book, yet they (see in it their own) false desires, and they do nothing but conjecture.

79. So, woe unto those who write the Book with their own hands then say, "This is from Allāh," in order to traffic with it for a miserable price! Woe to them for what their hands write and for the gain they get from it!

80. And they say, "The Fire shall not touch us except for a few numbered days." Say: "Have you taken a promise from Allāh, for He never breaks His promise? Or is it that you say things about Allāh which you do not know?"

81. Surely, those who seek to gain evil and are engulfed in their sins—they are the companions of the Fire: they shall dwell in it forever.

أَفَلَا تَعْقِلُونَ؟ ﴿٧٦﴾

77. أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُورُونَ وَمَا يُعْلِنُونَ؟ ﴿٧٧﴾

78. وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ، وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

79. فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

80. وَقَالُوا: لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً؛ قُلْ: أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ؟ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ؟ ﴿٨٠﴾

81. بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيبَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا

خَالِدُونَ

82. As for those who have faith and do righteous deeds, they are the companions of the Garden: they shall dwell in it forever.

83. And remember that We made a covenant with the Children of Israel (to this effect): Worship none but Allāh; treat your parents, kindred, orphans and the needy with kindness; speak fairly to people; be steadfast in prayer and pay the *zakāt*. Then you turned back, except for a few from among you, and you backslide (even now).

84. And remember that We (also) made a covenant with you (to this effect): Do not shed your blood, nor should you turn your own people out of your homes. You even solemnly ratified this, and you can bear witness to this.

85. After this, it is you, the same people, who kill each other and banish some of your folk from their homes and assist (their enemies) against them in acts of guilt and rancor and if they come to you as captives (seeking protection), you ransom them,

82. وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

83. وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَٰئِيلَ: لَا تَعْبُدُونَ إِلَّا اللَّهَ. وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ، وَقُولُوا لِلنَّاسِ حُسْنًا، وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ؛ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

84. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيََارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تُشْهَدُونَ

85. ثُمَّ أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيََارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَلَنْ يَأْتِيَكُمْ أَسَٰرَىٰ تَقَادُوهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجَهُمْ

although it was unlawful for you to banish them (in the first place). So, do you believe in only a part of the Book and reject the rest? But what is the reward of those from among you who behave like this other than disgrace in this life, and on the Day of Judgment they shall be assigned the most grievous penalty? Allāh is not unmindful of what you do.

86. These are the people who trade in the life of this world at the expense of (losing) the Hereafter; their penalty shall not be lessened, nor shall they be helped.

87. We granted Moses the Book, followed him up with a succession of Messengers; We granted Jesus son of Mary clear (signs) and strengthened him with the Holy Spirit. Is it that whenever a Messenger comes to you with something which you do not desire, you (O Children of Israel) are puffed up with pride? Some you called impostors, murdering others!

88. They say, "Our hearts are the wrappings (preserving God's word; we need nothing more)." Undoubtedly God has

أَفْتُمُونُوا بَعْضَ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا
جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٦﴾

86. أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ فَلَا يَخَفُّ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
يُنصَرُونَ ﴿٨٧﴾

87. وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ
بِمَا لَا تُهَوِّىْ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ
وَفَرِيقًا تَقْتُلُونَ ﴿٨٨﴾

88. وَقَالُوا: "قُلُوبُنَا غُلْفٌ؛ بَلْ لَعَنَهُمُ اللَّهُ
بِكُفْرِهِمْ؛ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٩﴾

cursed them for their blasphemy. Little do they believe.

89. And when a Book from Allāh (Qur'ān) came to them, confirming what (Divine knowledge) is already with them—even though for ages they had prayed for victory against those (around them) who had no faith—when such (Book) came to them which they should have recognized, they refused to believe in it; therefore, God's curse is on those who do not have faith.

90. They have sold their souls for a miserable price by thus denying (the revelation/Qur'ān) which Allāh has sent down, in insolent envy that Allāh, out of His grace, should send it to whomever of His servants He pleases. Thus have they brought wrath upon wrath on their own selves, and the punishment of those who reject faith is truly humiliating.

91. When it is said to them, "Believe in what Allāh has sent down," they say, "We believe in what was sent to us." Yet they reject everything besides it, even if it is the

89. وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ، وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا، فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ، فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

90. بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاؤُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

91. وَإِذَا قِيلَ لَهُمْ: آمِنُوا بِمَا أَنزَلَ اللَّهُ، قَالُوا: نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا، وَنَكْفُرُ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ؛ قُلْ: فَلِمَ تَقْتُلُونَ

truth that confirms what is with them. Say: "Why, then, did you kill God's prophets in the past, if you did indeed believe?"

92. Moses came to you (O Children of Israel) with clear (signs); yet you worshipped the calf (even) after that, and you behaved wrongfully.

93. And remember when We made a covenant with you and raised above you (the towering height) of Mount (Sinai), (saying), "Hold firmly to what We have given you and listen to (Our Word)." They said, "We hear and we *disobey*;" and they had to drink into their hearts (of the taint) of the calf because of their disbelief. Say: "Vile, indeed, are the biddings of your faith, if you have any faith at all!"

94. Say: "If the last abode, with Allāh, is especially for you exclusively rather than for anyone else, then seek death, if you are sincere at all."

95. But they will never seek death on account of the (sins) which their hands have sent before. And Allāh is well acquainted with the wrong-doers.

أَنبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٢﴾

92. وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ، ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٣﴾

93. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ: خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا: سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ يَسْمَا بِأَمْرِكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٤﴾

94. قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَتُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٥﴾

95. وَلَنْ يَمَتُّوهُ أَبَدًا بِمَا قَدَّمْتُمْ أَبْدِيَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٦﴾

96. You will, indeed, find them, of all people, the most greedy for life—even more so than the idolaters; each of them wishes he could live for a thousand years. But granting one such a life will not save him from (due) punishment, for Allāh sees well all that they do.

96. وَلَتَجِدُهُمْ أَخْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمَنْ
الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ
وَمَا هُوَ بِمُزَحْزِحٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

97. Say: "Whoever is an enemy to Gabriel—for he brings down the (revelation) to your heart by God's will to confirm what went before and as guidance and glad tidings for those who believe,

97. قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى
قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى
وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

98. "Whoever is an enemy of Allāh, of His angels and Messengers, of Gabriel and Michael—Beware! Allāh is the enemy of those who reject faith."

98. مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ
وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

99. We have sent clear signs (*āyāt*) to you and none reject them except those who are perverse.

99. وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ، وَمَا
يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

100. Is it not (the case) that every time they make a covenant, some of them throw it aside? In truth, most of them have no faith (at all).

100. أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ
مِّنْهُمْ؟ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

101. And when a Messenger from Allāh (Muhammed) came to them, confirming what was with them, some of

101. وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا

the People of the Book threw away God's Book behind their backs, as if (this advent had been something) they did not know!

102. They followed what the evil ones recited (falsely) against the kingdom of Solomon: The blasphemers, the evil ones, not Solomon, were teaching men magic and such things that came down at Babylon to angels Harut and Marut. But neither of these (angels) taught anyone (such things) without saying, "We are only (sent) for a trial; so do not blaspheme." They learned from them (from those Satans) the means to sow discord between man and wife. But they could not harm anyone in this way except with God's permission. And they learned what harmed them, not what benefitted them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And the price for which they sold their souls was vile, if they only knew!

103. Had they kept their faith and guarded themselves from evil, their reward from their Lord would have been far

الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾

102. وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

103. وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَسُوهُ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

better, if only they knew!

104. O you who believe (Muslims)! Do not speak (to the Prophet as the Jews do, saying,) "Make those of us hear you." Rather, you must say, "Grant us a respite (to comprehend your statements)," and do listen (to him): There is a grievous punishment for those who have no faith.

105. Neither the faithless from among the People of the Book, nor the polytheists, ever wish that anything good should come to you from your Lord. But Allāh will choose for His special Mercy whomsoever He pleases—for Allāh is the Lord of abundant grace.

106. We neither abrogate any of Our revealed verses (of the Qur'ān), nor do We cause any to be forgotten without substituting it with something better or similar: Do you not know that Allāh has power over all things?

107. Do you not know that the dominion of the heavens and the earth belongs to Allāh? You have neither patron nor helper besides Him.

104. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا
انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٩﴾

105. مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا
الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ
رَبِّكُمْ، وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ، وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ ﴿٩﴾

106. مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ
مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٩﴾

107. أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ؟ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا
نَصِيرٍ ﴿٩﴾

108. Or do you wish to ask your Messenger as Moses had been asked (by the Jews to let them "see" their Lord) before? Whoever replaces faith with faithlessness has undoubtedly strayed from the straight path.

108. أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ
مُوسَىٰ مِنْ قَبْلُ؟ وَمَنْ يَبْدَلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ
ضَلَّ سَوَاءَ السَّبِيلِ ❀

109. Many from among the People of the Book, out of selfish envy, wish they could turn you back to faithlessness after you have believed, even after the truth had become manifest to them. But forgive and overlook until Allāh accomplishes His purpose, for Allāh has power over all things.

109. وَكَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُّدُّوكُم مِّنْ
بَعْدِ إِيمَانِكُمْ كَارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ؛ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ
يَأْتِيَ اللَّهُ بِأَمْرِهِ؛ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ❀

110. And be steadfast in performing the (daily) prayers and in paying the *zakāt*. Whatever good deeds you do for (the goodness of) your souls, you shall find (their rewards) with Allāh, for Allāh well sees all that you do.

110. وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا
تَقْدُمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ
اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ❀

111. And they say, "No one shall enter Paradise unless he is a Jew or a Christian." These are their (vain) desires. Say: "Bring us your proof if you are truthful."

111. وَقَالُوا: لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا
أَوْ نَصَارَىٰ؛ تِلْكَ أَمَانِيُّهُمْ؛ قُلْ: هَاتُوا بُرْهَانَكُمْ
إِن كُنتُمْ صَادِقِينَ ❀

112. Nay! Whoever submits entirely to Allāh and is a doer of good deeds will get his reward from his Lord; on such

112. بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ
أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

(doers) there shall be no fear,
nor shall they grieve.

113. The Jews say, "The Christians have nothing (to stand) upon," and the Christians say, "The Jews have nothing (to stand) upon." Yet they (profess to) study the (same) Book. Their word is similar to what is said by those who do not know, but Allāh will judge between them in their dispute on the Day of Judgment.

114. And who is more unjust than one who forbids God's name to be celebrated in places (dedicated) for His worship, one whose zeal is (in fact) to ruin them? It is not fitting for such (people) to enter them except in fear. For them there is nothing but disgrace in this life and an exceeding torment in the life to come.

115. The East and the West belong to Allāh: Wherever you turn, God's presence is there, for Allāh is Boundless, Aware.

116. They say, "God has begotten a son." Glory to Him! Nay! Everything in the heavens and on earth belongs to Him. Everything worships Him.

يَحْزَنُونَ ﴿١١٣﴾

113. وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ

وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ

وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ

مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٤﴾

114. وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ

فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَارَ

لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي

الدُّنْيَا خِزْيٌ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾

115. وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا

فَتَمُ وَجْهُ اللَّهِ إِلَى اللَّهِ وَاسِعٌ عَلَيْهِ ﴿١١٦﴾

116. وَقَالُوا: اتَّخَذَ اللَّهُ وَلَدًا؛ سُبْحَانَهُ! بَلْ

لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَّهُ

قَاتِنٌ ﴿١١٧﴾

117. (He is the) Originator of the heavens and the earth: When He decrees a matter, He says to it, "Be," and it is.

118. Those without knowledge say, "Why does Allāh not speak to us? Or why does a sign not come to us?" So said the people before them: words of similar meaning. Their hearts are alike. We have, indeed, made the signs clear to any people who have conviction (in their hearts).

119. Surely We have sent you (O Muhammed) in truth as a bearer of glad tidings and a warner. But you shall be asked no questions about the companions of the blazing Fire.

120. Neither the Jews nor the Christians will ever be pleased with you unless you follow their form of religion. Say: "God's guidance—that is the (only) guidance." Were you to follow their desires after the knowledge which has reached you, you would then find neither protector nor helper against Allāh.

121. Those to whom We have sent the Book study it as it should be studied. They are the ones who believe in it; (as

117. بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ؛ وَإِذَا قَضَىٰ

أَمْرًا فَإِنَّمَا يَقُولُ لَهُ: كُنْ، فَيَكُونُ ﴿١١٧﴾

118. وَقَالَ الَّذِينَ لَا يَعْلَمُونَ: لَوْلَا يُكَلِّمُنَا اللَّهُ

أَوْ نَأْتِيَنَا آيَةً؛ كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِمْ مِثْلَ

قَوْلِهِمْ؛ تَسَاءَلَتْ قُلُوبُهُمْ؛ قَدْ يَتَنَّا الْآيَاتِ لَقَوْمٍ

يُوقِنُونَ ﴿١١٨﴾

119. إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا، وَلَا

تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

120. وَلَن تَرْضَيْنَاكَ مِنَ الْيَهُودِ وَلَا النَّصَارَىٰ

حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَلَنْ يُضِلَّهُ

إِنَّبِغْتِ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا

لَكَ مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

121. الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ

تِلَاوَتِهِ؛ أُولَٰئِكَ يُؤْمِنُونَ بِهِ؛ وَمَن يَكْفُرْ بِهِ فَأُولَٰئِكَ

for) those who disbelieve in it—the loss is their own.

122. O Children of Israel! Remember the special favor which I bestowed upon you and that I preferred you over all others (for My message).

123. Then guard yourselves against a Day when no soul shall avail any other, nor shall compensation be accepted from it, nor shall intercession be of any benefit for it, nor shall anyone be helped (by others).

124. And (remember when) Abraham was tried by his Lord with certain commands, which he fulfilled. He said, "I will make you an Imam (guide) to the nations." He pleaded, "What about (imams from among) my offspring?" He answered, "My promise is not within the reach of evil-doers."

125. Remember that We made the House (Ka`ba) a place of assembly for men and of safety; take the station of Abraham as a prayer place, and We made a covenant with Abraham and Ishmael: "Sanctify My House for those who circle it or who use it for

هُمُ الْخَاسِرُونَ ﴿١٢٢﴾

122. يَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى

الْعَالَمِينَ ﴿١٢٣﴾

123. وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ

وَلَا هُمْ يُنصَرُونَ ﴿١٢٤﴾

124. وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ؛ قَالَ: إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَبْتَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾

125. وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ

i`tikāf, or to bow or prostrate (in it in prayer)."

126. And remember that Abraham said, "Lord! Make this city peaceful and feed its people—those of them who believe in Allāh and the Last Day with fruits." He said, "(Yes,) as for those who reject faith—for a while I will grant them enjoyment but will soon drive them to the torment of the Fire, a (truly) evil destination!"

127. And remember how Abraham and Ishmael raised the foundations of the House (with this plea): "Lord! Accept (this service) from us; for You are the all-Hearing, the all-Knowing.

128. "Lord! Make us Muslims, bowing to Your (will) and make our progeny a Muslim people, bowing to Your (will), and show us our places for the celebration of (due) rites and turn to us (mercifully): You are the Oft-Returning (mercifully), the Most Merciful.

129. "Lord! Send them, from among themselves, a Messenger who recites Your Signs to them and instructs them in the Scriptures and

السُّجُودُ ❁

126. وَإِذْ قَالَ إِبْرَاهِيمُ: رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ، مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ: قَالَ: وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَنِشْرُ الْمُصِيرِ ❁

127. وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ: رَبَّنَا تَقَبَّلْ مِنَّا، إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ❁

128. رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ❁

129. رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

wisdom, (thus) sanctifying them; You are Exalted in might, Wise.”

130. And who turns away from the religion of Abraham save one who debases his own soul with folly? We chose him (Abraham) and made him in this world pure, and in the Hereafter he will be in the ranks of the righteous.

131. Behold! His Lord said to him, “Surrender (your will) to Me.” He said, “I surrender (my will) to the Lord and Cherisher of the universe.”

132. Such is the legacy which Abraham left for his sons, and so did Jacob: “O sons! Allāh has chosen the faith for you, so do not die except as Muslims.”

133. Were you witnesses when death approached Jacob? He said to his sons, “What will you worship after me?” They said, “We shall worship your God and the God of your fathers—of Abraham, Ishmael and Isaac—the One (true) God: To Him we bow (in Islam).”

134. That was a nation that has passed away. It shall reap the fruit of what it did and you of what you do! You shall not be asked about what they

وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ❀

130. وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَرْسِفَهُ
نَفْسُهُ وَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ❀

131. إِذِ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ
الْعَالَمِينَ ❀

132. وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ
إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ
مُسْلِمُونَ ❀

133. أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ
الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا
نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ❀

134. تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا

used to do.

135. They said, "Be Jews or Christians if you want to be rightly guided." Say: "No! (I would rather follow) the religion of Abraham, the true religion: he did not join gods with Allāh."

136. Say: "We believe in Allāh and in the revelation sent to us and to Abraham, Ishmael, Isaac, Jacob and the Tribes and in the one sent to Moses and Jesus and to (all) prophets from their Lord: We make no distinction between any of them and another, and we surrender to Allāh (in Islam)."

137. So, if they believe as you believe, they are indeed on the right path; but if they turn back, it is they who are in schism. Allāh will suffice you (O Muhammed!) against them; He is the all-Hearing, the all-Knowing.

138. Such is Allāh's design; who is better than Allāh in designing? It is He Whom we worship.

139. Say: Will you dispute with us about Allāh, seeing that He is our Lord and yours, that we are responsible for our deeds and you for yours, and

يَعْمَلُونَ ﴿١٣٥﴾

135. وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ

بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ

الْمُشْرِكِينَ ﴿١٣٦﴾

136. قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ

إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ

وَأَلْسَابِطٍ وَمَا أُنْزِلَ إِلَى مُوسَى وَعِيسَى وَمَا أُنْزِلَ

النَّبِيِّينَ مِنْ رَبِّهِمْ لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَحَرِّضَ لَهُ

مُسْلِمُونَ ﴿١٣٧﴾

137. فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا

وَلَنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ

وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٨﴾

138. صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

وَحَرِّضَ لَهُ عَابِدُونَ ﴿١٣٩﴾

139. قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ

وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَحَرِّضَ لَهُ

that we are sincere (in believing) in Him?

140. Or do you say that Abraham, Ishmael, Isaac, Jacob and the Tribes were Jews or Christians? Say: Do you know better than Allāh? Ah! Who is more unjust than those who conceal the testimony which they have had from Allāh? Allāh is not unmindful of what you do.

141. That was a nation that has passed away. It shall reap the fruit of what it did, and you of what you do, and you will not be questioned about what they used to do.

142. The fools from among the people will say, "What has turned them away from the Qibla which they had before?" Say: Both East and West belong to Allāh. He guides whomsoever He pleases to a straight path.

143. Thus have We made you a justly balanced nation so that you may be witnesses to the nations while the Prophet testifies in your regard and We appointed the Qibla which you had before only to distinguish those who followed the Messenger from among those who would turn

مُخْلِصُونَ ﴿١٤٠﴾

140. أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلِ أَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَفَرَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا

تَعْمَلُونَ ﴿١٤١﴾

141. تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا

يَعْمَلُونَ ﴿١٤٢﴾

142. سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَزَازَتَهُمُ الَّتِي كَانُوا عَلَيْهَا قُلِ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ

مُسْتَقِيمٍ ﴿١٤٣﴾

143. وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنِ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَلَئِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا

on their heels (from the faith). Indeed, it was a momentous (change) except for those whom Allāh has guided. Allāh would never render your faith to no effect. Allāh is most surely full of kindness, the Most Merciful (to all people).

144. We see you turn your face to the heavens: Now We shall turn you to a Qibla that will please you. So, turn your face in the direction of the Sacred Mosque: Wherever you are, turn your faces in its direction. The People of the Book know well that that is the truth from their Lord, Allāh is never unmindful of what they do.

145. Even if you were to bring all the signs (together) to the People of the Book, they would not follow your Qibla; nor are you going to follow their Qibla; nor, indeed, will they follow each other's Qibla. If you, after the knowledge that has reached you, were to follow their (vain) desires, you would then be (clearly) in the wrong.

146. Those whom we gave the Book know it as they know their own sons; but some of them conceal the truth which

كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَوُوفٌ
رَحِيمٌ

144. قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ،
فَلَنَوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا، فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ، وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ؛ وَلِلَّهِ الَّذِي أُوتُوا الْكِتَابَ
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ، وَمَا اللَّهُ بِغَافِلٍ عَمَّا
يَعْمَلُونَ

145. وَلَوْ أَنَّنِيَّتُ الَّذِي أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ
مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا
بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ
مِّن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ
الظَّالِمِينَ

146. الَّذِي آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا
يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ

they themselves know it.

147. The truth is from your Lord, so do not be one of those who entertain doubts.

148. Each has a direction to which Allāh turns him; so strive together (as in a race) towards everything that is good. Wherever you are, Allāh will bring you together; Allāh has power over all things.

149. Wherever you go forth, turn your face in the direction of the Sacred Mosque: This, indeed, is the truth from your Lord, and Allāh is never unmindful of what you do.

150. So, wherever you start from, turn your face in the direction of the Sacred Mosque; wherever you are, turn your face towards it so that there will be no grounds for dispute against you among the people, except those that are bent on wickedness; so do not fear them but fear Me, so I may complete My favors to you and you may be rightly guided.

151. (You have already received) a similar (blessing when) We sent you a Messenger from among your own selves reciting to you Our

وَهُمْ يَعْلَمُونَ ﴿١٤٧﴾

147. الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

148. وَلِكُلِّ وَجْهٌ مِّنْهُ مَوْلَىٰ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

149. وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

150. وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلَئِنَّمِ نَعَمِّي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

151. كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ

signs, sanctifying you and instructing you regarding the Book (Qur'ān) and wisdom and teaching you what you did not know.

152. Remember Me, therefore, so I may remember you (too). Be grateful to Me and do not disbelieve.

153. O you who believe! Seek help from perseverance and prayers; Allāh is with those who patiently persevere.

154. And do not say about those who are killed in the way of Allāh, "They are dead." No! They are living, though you do not perceive it.

155. We shall test you with some fear and hunger, some loss of goods or lives or fruits (of your toil), but convey glad tidings to those who patiently persevere,

156. Those who, when afflicted with calamity, say, "To Allāh do we belong, and to Him shall we return."

157. They are the ones on whom God's blessings and mercy (descend), and they are the ones who are rightly guided.

158. Behold! The Safa and Marwa are among the signs appointed by Allāh; so, if

وَالْحِكْمَةَ وَعَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥٢﴾

152. فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا

تَكْفُرُوا ﴿١٥٣﴾

153. يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ

وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٤﴾

154. وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ

أَمْوَاتٌ، بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٥﴾

155. وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ

وَقِصٍّ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ

الصَّابِرِينَ ﴿١٥٦﴾

156. الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ

وَأَنَا إِلَيْهِ رَاغِبُونَ ﴿١٥٧﴾

157. أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ

وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٨﴾

158. إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ

those who visit the House during the pilgrimage season or during the `umra and who circle them, there is no blame on them if they circle them. And if anyone does so on his own accord, be sure that Allāh is Grateful and all-Knowing.

159. Those who conceal the clear (Signs) and guidance We have sent down after having made it clear for people in the Book, the curse of Allāh on them and also the curse of those entitled to curse,

160. Except those who repent, make amends and openly declare (the truth): To these do I turn to (accept their repentance), for I am the oft-Returning, the Most Merciful.

161. Those who reject faith and die rejecting it, the curse of Allāh on them and also the curse of the angels and that of all mankind.

162. They abide forever in it: Their penalty will not be lessened, nor will they receive a respite.

163. Your God is One God: There is no god but He, the Most Gracious, the Most Merciful.

حَجَّ أُبَيَّتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

159. إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ يُعَذِّبُ مَا يَتَّبِعُهُ النَّاسُ فِي الْكِتَابِ أَُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

160. إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّوْا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ

161. إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أَُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

162. خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

163. وَإِلَهُكُمْ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

164. Behold! In the creation of the heavens and the earth, in the alternation of night and day, in the sailing of ships through the ocean for the benefit of mankind, in the rain which Allāh sends down from the skies, and the life which He gives with it to an earth that is dead, in the beasts of all kinds that He scatters throughout the earth, in the change of winds and clouds which they trail for a purpose between the sky and the earth..., there are, indeed, signs for people who understand.

165. Yet there are men who (worship) others besides Allāh as being equal (with Allāh): They love them as they love Allāh. But the (hearts of the) faithful overflow with love for Allāh. If only the wrongdoers could see the penalty, (they would realize) that all power belongs to Allāh, and that Allāh strongly enforces the penalty.

166. Then those who are followed will dissociate themselves from those who follow (them): They will see the penalty, and all relations between them will be cut off.

164. إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلِّ
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ
مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ
يَعْقِلُونَ ﴿١٦٤﴾

165. وَمَنْ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا
يُحِبُّوهُمْ كَحُبِّ اللَّهِ، وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا
لِلَّهِ، وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يُرَوُّوا الْعَذَابَ أَنَّهُ
الْقُوَّةُ لِلَّهِ جَمِيعًا، وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

166. إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا،
وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

167. And those who followed will say, "If only we had one more chance to dissociate ourselves from them as they have dissociated themselves from us!" Thus will Allāh show them (the fruits of) their deeds as (nothing but) regrets, nor will there be a way for them out of the Fire.

167. وَقَالَ الَّذِينَ اتَّبَعُوا: لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّؤُوا مِنَّا! كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ، وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

168. O people! Eat of what is on earth, lawful and good, and do not follow the footsteps of Satan, for he is your avowed enemy.

168. يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

169. He (Satan) commands you (to do) what is evil, to commit what is shameful, to say about Allāh that of which you have no knowledge.

169. إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

170. When it is said to them, "Follow what Allāh has revealed," they say, "No! We shall follow the ways of our fathers." What?! Even though their fathers were void of wisdom and of guidance?!

170. وَإِذَا قِيلَ لَهُمْ: اتَّبِعُوا مَا أَنزَلَ اللَّهُ، قَالُوا: بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا؛ أَوْ لَوْ كَارَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ؟ ﴿١٧٠﴾

171. The analogy for those who reject faith is one who shouts like a goat-herd to things that do not listen but to calls and cries: Deaf, dumb and blind, they are void of wisdom.

171. وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً: صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

172. O you who believe! Eat of the good things that We have provided for you and be grateful to Allāh, if it is Him do you worship.

173. He has only forbidden you (from eating) dead meat, blood, the flesh of swine and that on which any name other than that of Allāh is invoked, but if one is forced by necessity without willful disobedience, nor transgressing the limits, then he is free of sin. Allāh is the oft-Forgiving, the Most Merciful.

174. Those who conceal what God has revealed in the Book and purchase a miserable profit for it swallow nothing but the fire; Allāh will not address them on the Day of Resurrection, nor will He purify them; their penalty will be grievous.

175. They are the ones who have bought misguidance instead of guidance, torment instead of forgiveness. Ah! What boldness will they show to the Fire?!

176. This is so because Allāh sent down the Book (Qur'ān) in truth, but those who

172. يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

173. إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

174. إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيُسْتَرُونَ بِهِ ثَمَنًا قَلِيلًا، أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ، وَلَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

175. أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ؟ ﴿١٧٥﴾

176. ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ، وَلَٰئِ

dispute about the Book are indeed in a schism far (from the right purpose).

177. It is not righteousness that you turn your faces towards the East or the West; rather, it is righteousness to believe in Allah, in the Last Day, in the angels, in the Book and in the messengers, to spend of your wealth (for charity) out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask and for the ransom of slaves, to be steadfast in prayer and pay the *zakāt*, to fulfill the contracts which you have made and to be steadfast and patient, in pain and in adversity and through all times of panic. Such are the people of truth, the God-fearing ones.

178. O you who believe! The law of equality is prescribed to you in cases of murder: The free (person) for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant (him) any reasonable demand and compensate him with handsome gratitude; this is a concession and a mercy

الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ❀

177. لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ، وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَاتَى السَّبِيلَ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ، وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا، وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ؛ أُولَئِكَ الَّذِينَ صَدَقُوا، وَأُولَئِكَ هُمُ الْمُتَّقُونَ ❀

178. يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ: الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ. فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ بِالْمَعْرُوفِ وَأَدِّ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ. فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ❀

from your Lord. After this, whoever exceeds the limits shall receive a grave penalty.

179. O men of understanding! The law of equality saves your lives so you may restrain yourselves.

180. It is prescribed for you that when death approaches any of you, if he leaves wealth behind, that he should make a bequest to parents and the next of kin in a good manner; this is a duty incumbent on the pious.

181. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change, for Allāh hears and knows all things.

182. But if anyone fears partiality or wrongdoing on the part of the testator, so he makes peace between (the parties concerned), he has done no wrong: Allāh is oft-Forgiving, Most Merciful.

183. O you who believe! Fasting is prescribed to you as it was prescribed to those before you so that you may attain piety.

184. (Fast for) numbered days; but if any of you is ill or on a journey, the prescribed number (should be made up)

179. وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

180. كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمُ
الْمَوْتُ إِنِ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُتَّقِينَ ﴿١٨٠﴾

181. فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى
الَّذِينَ يَبْدُلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

182. فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا
فَاصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ؛ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿١٨٢﴾

183. يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ
كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

184. أَيَّامًا مَّعْدُودَاتٍ؛ فَمَن كَانَ مِنكُم مَّرِيضًا
أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ؛ وَعَلَى الَّذِينَ

later. There is redemption for those who cannot bear to do it: the feeding of the indigent. But it is better for him who, out of his free will, does so. It is better for you to fast, if you only know.

185. The month of Ramadan is the one in which the Qur'ān was sent down as guidance to mankind and as clear (signs) for guidance, the criterion (between right and wrong). So, every one of you who is present (at home) during the month should spend it in fasting, but if anyone is ill or on a journey, the prescribed period (should be made up) later. Allāh intends every facility for you; He does not want to put you into difficulty. (He wants you) to complete the prescribed period and to glorify Him since He has guided you, and perhaps you will be grateful, too.

186. When My servants ask you concerning Me, I am indeed close (to them): I listen to the plea of everyone who pleads when he calls upon Me: Let them also listen to My call with a will, and let them believe in Me so they may walk in the right course.

يُطِيقُونَهُ فِدْيَةً: طَعَامُ مِسْكِينٍ؛ فَمَنْ
تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ، وَأَنْ تَصُومُوا خَيْرٌ
لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٥﴾

185. شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ؛ فَمَنْ شَهِدَ
مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ، وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ؛ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ
وَلَا يُرِيدُ بِكُمُ الْعُسْرَ، وَلِتُكْمِلُوا الْعِدَّةَ،
وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ، وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٨٦﴾

186. وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِلِعَالَمِهِمْ يَرْشُدُونَ ﴿١٨٧﴾

187. You are permitted to approach your wives on the night of the fast. They are (like) your apparel, and you are (like) their apparel. Allāh knows what you used to deceive yourselves; but He has turned to you and forgiven you; so now approach them and seek what Allāh has ordained for you, eat and drink until the white thread of dawn appears to you distinctly from the black thread; then complete your fast till the night approaches; but do not approach your wives while you are in retreat in the mosques. These are limits (set by) Allāh: Do not cross them. Thus does Allāh make His signs clear to men so they may learn self-restraint.

188. And do not consume your property among yourselves for vanities, nor use it as bait for the ruling authorities with a wrongful intent, knowingly eating up a little of (other) people's property.

189. They ask you concerning the new moons. Say: They are signs to mark fixed periods of time for people and for the pilgrimage. It is no virtue if you enter your houses from

187. أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ: هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَسِيرَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

188. وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدُلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِمَّا أَمْوَالُ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

189. يَسْأَلُونَكَ عَنِ الْأَهْلِ: قُلْ: هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ، وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا، وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ

the back: It is virtue if you fear Allāh. Enter houses through the proper doors, and fear Allāh (so) that you may prosper.

190. Fight in the cause of Allāh those who fight you, but do not transgress; Allāh does not love the transgressors.

191. And kill them wherever you find them, and turn them out from wherever they have turned you out, for sedition is worse than slaughter; but do not fight them at the Sacred Mosque unless they (first) fight you there. But if they fight you, kill them. Such is the recompense of the disbelievers.

192. But if they cease, Allāh is oft-Forgiving, Most Merciful.

193. And (continue to) fight them until there is no more sedition, and justice and faith in Allāh prevail; but if they cease, let there be no hostility except towards the oppressors.

194. The prohibited month for the prohibited month, and so for all things prohibited, there is the law of equality. Then, if anyone transgresses the prohibition against you, transgress against him similarly. But fear Allāh and

أُيُوبَهَا وَأَتَقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩٠﴾

190. وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ

وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩١﴾

191. وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ

وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ

أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ

الْحَرَامِ حَتَّى يُقَاتِلَكُمْ فِيهِ فَإِنْ قَاتَلَكُمْ

فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩٢﴾

192. فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٣﴾

193. وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ

الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى

الظَّالِمِينَ ﴿١٩٤﴾

194. الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

وَالْحُرُمَاتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ

فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا

اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٥﴾

be informed that Allāh is with the pious.

195. And spend of your wealth in the cause of Allāh and do not contribute to your self-destruction, but do good deeds; Allāh loves those who do goodness.

196. And complete the Hajj or `Umra for worshipping Allāh. But if you are prevented (from completing it), send an offering for sacrifice, such as you may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill or has an ailment in his scalp (necessitating shaving), (he should) in compensation either fast or feed the poor or offer sacrifice and when you are in a peaceful condition (again), and if anyone wishes to continue the `Umra up to the Hajj, he must make an offering, whatever he can afford; he should fast three days during the Hajj and seven days on his return, making them ten days complete. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allāh and be informed that Allāh is

195. وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ

إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ

الْمُحْسِنِينَ

196. وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ

فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلُقُوا رُؤُوسَكُمْ

حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ

بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ

نُسْكَ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَعَ بِالْعُمْرَةِ إِلَى الْحَجِّ

فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ

ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ

عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي

الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ

شَدِيدُ الْعِقَابِ

strict in punishment.

197. The Hajj months are well known. If anyone undertakes the duty during them, let there be neither obscenity nor wickedness, nor wrangling during the Hajj. And whatever good you do, (rest assured) Allāh knows it. And take a provision (with you) for the journey, but the best provision is piety. So fear Me, O you who are wise!

198. It is no blame on you if you seek of the bounty of your Lord (during the pilgrimage). Then, when you pour down from (Mount) Arafat, celebrate the praises of Allāh at the sacred monument, and celebrate His praises as He has guided you, even though you went astray before this.

199. Then pass on quickly from the place where the multitude usually does so, and plead for Allāh's forgiveness, surely Allāh is the oft-Forgiving, the Most Merciful.

200. Once you have accomplished performing your sacred rituals, celebrate the praises of Allāh as you used to celebrate the praises of your fathers with far more heart and soul, for there are men

197. الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ
الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِيهِ
الْحَجُّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا
فَإِنْ خَيْرٌ الزَّادِ التَّقْوَى وَاتَّقُوا يَا أُولِي الْأَلْبَابِ ❀

198. لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ
رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ
عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ
كُنْتُمْ مِنْ قَبْلِهِ لَمِ الضَّالِّينَ ❀

199. ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ
وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ❀

200. فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ
كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ
يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ

who say, "Lord! Grant us (Your bounties) in the life of this world!" But they will have no portion in the Hereafter.

201. And there are those from among them who say, "Lord! Grant us goodness in this world and goodness in the Hereafter and defend us from the torment of the Fire!"

202. These will be allotted what they earn, and Allāh is swift in taking account (of deeds).

203. Celebrate the praises of Allāh during numbered days, but if anyone hastens to leave in two days, there is no blame on him, and if anyone stays, there is no blame on him if his aim is to do what is right. Then fear Allāh and be informed that you will surely be gathered before Him.

204. There is the type of man whose speech about this world's life may impress you, and he calls on Allāh to testify to what is in his heart, while he is the most contentious of enemies.

205. When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and

خَلَقِ ❁

201. وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ

النَّارِ ❁

202. أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ❁

203. وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ، فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ❁

204. وَمَنْ النَّاسُ مَنِ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ❁

205. وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ، وَاللَّهُ لَا يُحِبُّ

cattle, while Allāh does not love mischief.

206. When it is said to him, "Fear Allāh," he is led by arrogance to (more) sinning. Hell suffices him, a truly evil bed (to lie on)!

207. And there is the type of man who gives his life away in order to earn the pleasure of Allāh and Allāh is full of kindness to (His) devotees.

208. O you who believe! Enter into peace whole-heartedly and do not follow the footsteps of Satan, for he is an avowed enemy to you.

209. If you backslide after the clear (Signs) have already come to you, be informed that Allāh is Exalted in power, Wise.

210. Will they wait until (the wrath of) Allāh comes to them in canopies of clouds, with angels, and the question is (thus) settled? All matters are rendered to Allāh (for His decision in their regard).

211. Ask the Children of Israel: How many clear (Signs) have We sent them? But if anyone substitutes the blessing of God after it has already come to him, Allāh is

الفساد ❁

206. وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ ❁

207. وَمَنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ ❁

208. يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ❁

209. فَإِنْ زِلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ❁

210. هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ وَالِىَ اللَّهُ تَرْجِعُ الْأُمُورُ ❁

211. سَلِ بَنِي إِسْرَآئِيلَ: كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ؟ وَمَنْ يُدْلِ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ❁

strict in punishment.

212. The life of this world is made to look alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Judgment; Allāh bestows His bounties without measure on whomsoever He pleases.

213. Mankind was one single nation, then Allāh sent messengers with glad tidings and warnings, sending with them the Book in truth in order to judge between people in matters wherein they differed and none but the very people to who it was revealed differed about it after clear arguments had already come to them, revolting among themselves. Allāh guides whomsoever He pleases to the straight path.

214. Or do you think that you shall enter Paradise without trials like those that came to those who passed away before you? They encountered suffering and adversity and were so shaken in spirit that even the Messenger and the believers who were with him said, "When (will) God's help come?" Surely God's help is

212. زُتِيَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا
وَسَخَّرُوا مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ
الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

213. كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ
التَّبِيبِينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ
الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا
اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ
بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَغْيًا يَنْتَهُمُ فَهَدَى اللَّهُ
الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ
وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

214. أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا
يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ؟ مَسَّهُمُ
الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ
وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ
قَرِيبٌ ﴿٢١٤﴾

(always) near!

215. They ask you what they should spend (in charity). Say: Whatever good things you spend is for parents, kindred, orphans, the needy and the wayfarers. Whatever good you do God knows it well.

216. Fighting is prescribed for you and you dislike it; but you might dislike a thing that is good for you and love a thing that is bad for you. Allāh knows whereas you do not.

217. They ask you whether there is fighting in the prohibited month. Say: "Fighting during it is a grave (offense); but in the sight of Allāh, it is more grave to prevent access to the path of Allāh, to deny Him, to prevent access to the Sacred Mosque and to drive its people out. Sedition is worse than slaughter. Nor will they cease fighting you until they turn you back from your faith, if they can. If anyone turns back from his faith and dies in unbelief, his deeds will bear no fruit in this life or in the Hereafter; he will be a

215. يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّهِ الدِّينُ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

216. كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

217. يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكَفَرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُ الَّذِينَ يَقَاتِلُونَكُمْ حَتَّى يَرْدُّوكُمْ عَنْ دِينِكُمْ إِذَا اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

companion of the Fire wherein he will dwell (forever)."

218. Those who have believed and those who suffered exile and fought (strove and struggled) in the path of God hope for mercy from Allāh; surely Allāh is oft-Forgiving, Most Merciful.

219. They ask you about wine and gambling. Say: "There is great sin and some benefits in them for people, but their sin is greater than their benefits." They ask you how much they are to spend. Say: "What exceeds your needs." Thus does Allāh make His Signs clear to you so you may ponder—

220. (On their bearing) on this life and the Hereafter. They ask you about orphans. Say: "The best thing to do (for them) is what is good for them; if you become co-partners with them, they are your brothers (in faith); Allāh knows the one who intends to commit mischief from the one who has good intentions. Had Allāh wished, He could have put you into difficulties: He is indeed Exalted in power, Wise."

218. الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ
رَحْمَتَ اللَّهِ، وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

219. يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ؛ قُلْ:
فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ، وَإِثْمُهُمَا أَكْبَرُ مِن
نَّفْعِهِمَا؛ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ، قُلِ الْعَفْوَ؛
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ
تَتَفَكَّرُونَ ﴿٢١٩﴾

220. فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى
قُلْ إِصْلَاحُهُ لَهُمْ خَيْرٌ وَلَٰئِنْ تَخَالَطُوهُمْ
فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ
شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

221. Do not marry unbelieving women (idolatresses) until they believe; a slave woman who believes is better than a woman who does not believe even if she attracts you. Nor should you marry (your girls) off to unbelievers until they believe: A believing slave is better than an unbeliever (who is free), even though he may attract your attention. Unbelievers (only) invite you to the Fire. But Allāh, through His grace, invites you to Paradise and to forgiveness; He makes His signs clear to mankind so that they may celebrate His praise.

222. They ask you about women's menstruation. Say: "It is a discomfort; so keep away from women during their menstruation and do not approach them until they are clean. Once they have purified themselves, you may approach them as ordained for you by Allāh. Allāh loves those who turn to Him constantly, and He loves those who keep themselves pure and clean."

223. Your wives are as a tilth for you; so approach your tilth however you please, but do good acts for your souls

221. وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ،
وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَكُمْ
وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا
وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ
أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٢٢١﴾

222. وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى
فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ
حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
أَمَرَكُمُ اللَّهُ، إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
الْمُطَهِّرِينَ ﴿٢٢٢﴾

223. نِسَاؤُكُمْ حَرْثٌ لَّكُمْ، فَاتُوا حَرْثَكُمْ أَنَّى
شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا

beforehand; fear Allāh and be informed that you are to meet Him (in the Hereafter), and convey to the believers (these) glad tidings.

224. In your oaths, do not make God's (Name) an excuse for not doing good or acting rightly or making peace with others; Allāh is all-Hearing, all-Knowing.

225. Allāh will not call you to account for idle talk in your oaths, but for the intention in your hearts and He is oft-Forgiving, Most Forbearing.

226. For those who take a vow of abstention from their wives, a four months' waiting period is ordained; if then they return, Allāh is oft-Forgiving, Most Merciful.

227. But if they have resolved on a divorce, Allāh hears and knows all things.

228. Divorced women shall wait for a period of three months. It is unlawful for them to hide what Allāh has created in their wombs, if they have faith in Allāh and in the Last Day. Their husbands have a greater right to take them back during that period,

أَنْتُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾

224. وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٥﴾

225. لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٦﴾

226. لِلَّذِينَ يُؤْلَوْنَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٧﴾

227. وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾

228. وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ، وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِيهِمْ أَرْحَامَهُنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا

if they desire reconciliation. Women shall have rights similarly to the rights required of them, according to what is fair; but men have a degree above, and Allāh is Exalted in power, Wise.

229. Divorce is only permissible twice; after that, the parties should either hold together on equitable terms or separate with kindness. It is not lawful for you to take back any of your gifts (from your wives) except when both parties fear that they would be unable to observe the limits set by Allāh. If you truly fear that they will be unable to observe the limits set by Allāh, there is no blame on either of them if she gives something for her freedom. These are the limits ordained by Allāh; so do not transgress them. If anyone violates the limits set by Allāh, such persons wrong (themselves as well as others).

230. So if a husband divorces his wife (irrevocably), he cannot, after that, remarry her until after she has married another husband who he has divorced her. In that case, there is no blame on either of

إِصْلَاحًا، وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ،
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ، وَاللَّهُ عَزِيزٌ
حَكِيمٌ

229. الطَّلَاقُ مَرَّتَانٍ، فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ
تَسْرِيحٌ بِإِحْسَانٍ، وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا
مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا
حُدُودَ اللَّهِ؛ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ
فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ؛ تِلْكَ
حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا، وَمَنْ يَتَعَدَّ حُدُودَ
اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

230. فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى
تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ
عَلَيْهِمَا أَنْ يَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ

them if they reunite, provided they feel that they can observe the limits set by Allāh. Such are the limits set by Allāh, (limits) which He makes clear for those who understand.

231. When you divorce women and they complete their waiting period (*'iddat*), you should either take them back on equitable terms or set them free on equitable terms; but do not take them back in order to oppress them or to take undue advantage of them; if anyone does that, he wrongs his own soul. Do not treat God's Signs lightly; rather, you should solemnly rehearse God's favors to you and the fact that He sent down to you the Book and wisdom for your instruction. And fear Allāh and be informed that Allāh is well acquainted with all things.

232. If you divorce women and they complete their waiting period (*'iddat*), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all among you who believe in Allāh and in the Last Day in order to (make) you more

وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣١﴾

231. وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمْ يَكُنْ أَجَلُهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ
بِمَعْرُوفٍ، وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا وَمَنْ
يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ
اللَّهِ هُزُوءًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا
أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ بِعَظُمِ
وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٢﴾

232. وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمْ يَكُنْ أَجَلُهُنَّ فَلَا
تَعْصِلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا
بَيْنَهُنَّ بِالْمَعْرُوفِ، ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٣﴾

virtuous and pure, and Allāh knows while you do not.

233. Mothers shall nurse their children for two whole years, if the father wishes to complete the term. But he (father) shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child, nor a father on account of his child. An heir shall have the same duty; if, after mutual consent and consultation, they both decide on weaning, there is no blame on them. If you decide on a foster-mother for your offspring, there is no blame on you, provided you pay (the mother) what you offered, on equitable terms. Fear Allāh and be informed that Allāh sees well whatever you do.

234. If any of you dies leaving behind widows, these shall wait for four months and ten days: When they have completed their term, there is no blame on you if they make arrangements for themselves in a just and reasonable manner. Allāh is well

233. وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ
كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ
لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ
إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ
بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا
عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا
وَإِنْ أَرَدْتُمْ أَنْ تُنْسِئُوا أَوْلَادَكُمْ فَلَا جُنَاحَ
عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا
اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

234. وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا
يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا
بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي
أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

acquainted with what you do.

235. There is no blame on you if you make an offer of marriage or hold it in your hearts. Allāh knows that you cherish them in your hearts, but do not make a secret contract with them except on honorable terms, nor should you sign the marriage contract until the prescribed term is fulfilled. And be informed that Allāh knows what is in your hearts, so be mindful of Him, and know that Allāh is oft-Forgiving, Most Forbearing.

236. There is no blame on you if you divorce women before consummation or the imposition of their dower, but grant them (a suitable gift), the wealthy man according to his means and the poor one according to his means, a gift of a reasonable amount is due from those who wish to do the right thing.

237. And if you divorce them before consummation but after the imposition of a dower for them, (you will then owe them) half the dower unless they relinquish it, or (the man's half) is remitted by the person who holds the

235. وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ؛ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تَأْخُذُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

236. لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَعَوهنَّ؛ عَلَى الْمُسْعِرِ قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مِمَّا عَا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

237. وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَتَّعِفُوا أَوْ يَتَّعِفَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ

marriage tie and the (man's) remission (of one half) is nearest to righteousness. And do not forget liberality among yourselves. Allāh well sees all what you do.

238. Guard strictly your (habit of) prayers, especially the middle prayer, and stand before Allāh in a devout (frame of mind).

239. If you fear (an enemy), pray while walking or riding (as may be convenient), but when you are safe, celebrate God's praises in the manner He taught you and which you did not know (before).

240. Those of you who die leaving widows should bequeath for their widows a year's maintenance and residence, but if they leave (the residence), there is no blame on you for what they do by themselves provided it is reasonable; Allāh is Exalted in power, Wise.

241. For divorced women there must be maintenance (provided) on a reasonable (scale). This is a duty for the righteous.

242. Thus does Allāh make His signs clear to you so you may understand.

اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٨﴾

238. حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٩﴾

239. فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا، فَإِذَا
أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا
تَعْلَمُونَ ﴿٢٤٠﴾

240. وَالَّذِينَ يُؤْتُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا
وَصِيَّةً لِأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ
إِخْرَاجٍ؛ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا
فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٢٤١﴾

241. وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُتَّقِينَ ﴿٢٤٢﴾

242. كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ

تَقُولُوا

243. Have you not considered those who abandoned their homes, though they were thousands (in number), for fear of death? Allāh, therefore, said to them, "Die." Then He restored life to them; Allāh is full of bounty to mankind, yet most of them are ungrateful.

243. أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ؟ فَقَالَ لَهُمُ اللَّهُ: مُوتُوا، ثُمَّ أَحْيَاهُمْ؛ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

244. Fight in the cause of Allāh and be informed that Allāh hears and knows all things.

244. وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

245. Who will grant Allāh a beautiful loan which Allāh will double to his credit, multiplying it many times? It is Allāh Who gives withholds or grants plenty, and to Him will you return.

245. مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً؟ وَاللَّهُ يَبْضُغُ وَيَسْطُ، وَإِلَيْهِ تُرْجَعُونَ

246. Have you not considered the chiefs of the Children of Israel after (the time of) Moses? They said to a prophet (who was) among them, "Appoint a king for us so we may fight in the cause of Allāh." He said, "Is it possible that you will not fight if you are commanded?" They said, "How could we refuse to fight in the cause of Allāh, seeing that we were turned out of

246. أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لَنَبِيِّ لَهُمْ: ابْعَثْ لَنَا مَلِكًا يُقَاتِلَ فِي سَبِيلِ اللَّهِ؛ قَالَ: هَلْ عَسَيْتُمْ إِنْ كُنْتُ عَلَيْكُمْ أَقْتَالُ إِلَّا تَقَاتِلُوا؟ قَالُوا: وَمَا لَنَا إِلَّا أَنْ نَقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا؟ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا

our homes and families?" But when they were commanded to fight, they turned back except for a small band among them. Allāh has full knowledge of the wrongdoers.

247. Their prophet said to them, "God has appointed Talut (Saul) as your king." They said, "How can he exercise authority over us while we are better fitted than he is to exercise authority, and he even does not have abundant wealth?" He said, "God has chosen him over you and has gifted him abundantly with knowledge and bodily prowess: Allāh grants His authority to whomsoever He pleases. Allāh cares for all and He knows all things."

248. And their prophet (also) said to them, "A sign of his authority is that the Ark of the Covenant shall come to you with (an assurance) of security from your Lord and the relics left by the family of Moses and the family of Aaron carried by angels. In this there is a sign for you, if you indeed have faith."

249. When Talut (Saul) set forth with the armies, he said,

قَلِيلًا مِّنْهُمْ، وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ❀

247. وَقَالَ لَهُمْ نَبِيُّهُمْ: إِنْ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا؛ قَالُوا: أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ؟ قَالَ إِنْ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ، وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ، وَاللَّهُ وَاسِعٌ عَلِيمٌ ❀

248. وَقَالَ لَهُمْ نَبِيُّهُمْ: إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ، إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ لِمَنْ هُمْ مُؤْمِنِينَ ❀

249. فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ: إِنْ اللَّهَ

“God will test you at the stream: If anyone drinks of its water, he will not go with my army: Only those who do not taste of it shall go with me: A mere sip out of the hand is excused.” But they all drank of it, except a few. When they crossed the river, he and the faithful with him said, “This day we cannot cope with Goliath and his forces.” But those who were convinced that they must meet Allāh said, “How often, by God's will, has a small force vanquished a big one? Allāh is with those who steadfastly persevere.”

250. When they advanced to meet Goliath and his forces, they prayed, “Lord! Pour out patience on us and make our steps firm; help us against those who reject faith.”

251. By God's will they defeated them and David slew Goliath and Allāh granted him power and wisdom, teaching him whatever (else) He willed. Had Allāh not checked some people by means of each other, the earth would indeed have been full of mischief, but Allāh is ever Gracious to all the worlds.

مَسِيلِكُمْ بَنَهْرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ
يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ؛
فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ، فَلَمَّا جَاوَزَهُ هُوَ
وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا: لَا طَاقَةَ لَنَا الْيَوْمَ
بِجَالُوتَ وَجُنُودِهِ؛ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا
اللَّهِ: كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً يَأْذُرُ
اللَّهُ؟ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٥٠﴾

250. وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا
أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ ﴿٢٥١﴾

251. فَهَزَمُوهُمْ يَا ذُرِّيَّةَ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ
وَأَتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ
وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ
الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى
الْعَالَمِينَ ﴿٢٥٢﴾

252. These are God's Signs: We recite them to you in truth; truly you (O Muhammed) are one of the Messengers.

253. Those were the Messengers: We preferred some over others: To some of them Allāh spoke; others We raised to degrees (of honor). To Jesus son of Mary We gave clear (Signs), strengthening him with the Holy Spirit. Had Allāh so willed, succeeding generations would not have fought against each other after clear (Signs) had come to them, but they (chose) to argue, some believing and others rejecting. Had Allāh so willed, they would not have fought each other, but Allāh brings about whatever He intends.

254. O you who believe! Spend (by way of charity) out of (the bounties) We have provided for you before a Day comes when there will be no bargaining, nor friendship, nor intercession. Those who reject faith are the wrongdoers.

255. Allāh! There is no god but He, the Living, the Self-Subsisting, the Eternal.

252. تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ،
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

253. تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ:
مِنْهُمْ مَن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ
وَلَوْ شَاءَ اللَّهُ مَا أَقْتُلَ الَّذِينَ مَنَعُوهُمْ مِنْ بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَن آمَنَ
وَمِنْهُمْ مَن كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتُلُوا وَلَكِنْ اللَّهُ
يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

254. يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ
قَبْلِ أَنْ يَأْتِيَكُمُ الْيَوْمُ لَا بَيْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

255. اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ

Neither slumber seizes Him nor sleep. All things in the heavens and on earth are His. Who is there who can intercede in His presence except those whom He permits? He knows what (appears to his creatures as) before or after or behind them. Nor shall they grasp anything of His knowledge except whatever He wills. His Seat (Might) overwhelms the heavens and the earth, and He never tires in guarding and preserving them, for He is the Most High, the Supreme (in glory).

256. Let there be no compulsion in religion: The right guidance stands out clearly from misguidance: Whoever rejects evil and believes in Allāh has grasped the firmest handle, one that never breaks. And Allāh hears and knows all things.

257. Allāh is the Protector of the believers: From the depths of darkness (of misguidance) does He lead them forth into the light (of guidance). The patrons of those who reject faith are the Evil Ones: They will lead them forth from the light into the depths of

سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ

256. لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ
سَمِيعٌ عَلِيمٌ

257. اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ
الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ
الطَّاغُوتُ يُخْرِجُهُم مِنَ النُّورِ إِلَى الظُّلُمَاتِ
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

darkness. They will be companions of the Fire to dwell in it forever.

258. Have you not contemplated on the one who disputed with Abraham about his Lord because Allāh had granted him power? Abraham said, "My Lord is He Who gives life and death." He said, "I grant life and death." Abraham said, "Allāh is the One Who causes the sun to rise in the East, so you make it rise in the West." Thus did he confound the one who (arrogantly) rejected faith. Allāh does not guide the unjust people.

259. Or (take) the analogy of one who passed by a village, all in ruins to its roofs. He said, "Oh! How shall Allāh (ever) bring it to life after its death?" Allāh caused him to die for a hundred years then rresurrected him (again). He said, "How long did you tarry (like that)?" He said, "(Perhaps) a day or part of a day." He said, "No, you tarried a hundred years like that; so look at your food and drink; they show no signs of age, and look at your donkey, so We may make a Sign out

258. أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ
أَتَاهُ اللَّهُ الْمُلْكَ، إِذْ قَالَ لإِبْرَاهِيمَ: رَبِّي الَّذِي
يُحْيِي وَيُمِيتُ؛ قَالَ: أَنَا أُحْيِي وَأُمِيتُ؛ قَالَ
إِبْرَاهِيمُ: فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ،
فَأَنْتَ بِهَا مِنَ الْمَغْرِبِ؛ فَبُهِتَ الَّذِي كَفَرَ، وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ❀

259. أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى
عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا
فَأَمَّا اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ
فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ
إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى
الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا
تَبَيَّنَ لَهُ قَالَ أَعْلَمْتُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ❀

of you to people. Look further at the bones, how We bring them together and clothe them with flesh!" When this was shown clearly to him, he said, "I know that Allāh has power over all things."

260. Behold! Abraham said, "Lord! Show me how You grant life to the dead." He said, "Do you not believe?" He said, "Yes, but so that my heart may be at ease." He said, "Take four birds; tame them to come back to you; and (cutting them into parts) place a part of them on each hill, then call to them: They will come to you (flying) with speed. Then you should know that Allāh is Exalted in power, Wise."

261. The parable of those who spend their wealth in the way of Allāh is that of a kernel of corn: It grows seven ears and each ear has a hundred kernels. Allāh gives manifold increase to whomsoever He pleases: Allāh cares for all, and He knows all things.

262. Those who spend their wealth in the sake of Allāh and do not follow up what they give away with reminders of their generosity or with

260. وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنَ قَالَ بَلَى وَلَكِنْ لَيْسَ لِي بِقَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

261. مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

262. الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُبْعَثُونَ مَا انْفَقُوا مَنَّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ

harm, their reward is with their Lord; on them shall be no fear, nor shall they grieve.

263. Kind words and covering up faults are better (deeds) than charity followed by harm. Allāh is free of all want and is Most Forbearing.

264. O you who believe! Do not void your acts of charity by reminders of your generosity or by harm like those who spend their substance just to be seen by men while not believing in Allāh or the Last Day. Their parable is like a hard and barren rock on which there is little soil; heavy rain falls on it, leaving it (just) a bare stone. They will be able to do nothing with whatever they earn. Allāh does not guide those who reject faith.

265. And the comparison for those who spend their wealth seeking to please Allāh and to strengthen their souls is a high and fertile garden: Heavy rain falls on it, causing it to yield a double increase of harvest, and if it does not receive heavy rain, light moisture suffices it. Allāh well sees whatever you do.

رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٣﴾

263. قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّبْعَثُهَا أَذًى، وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٤﴾

264. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٥﴾

265. وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابٌ فَلَمْ يَكُنْ بِهَا تَحْمُلُ بَصِيرًا ﴿٢٦٦﴾

266. Does any of you wish that he should have a garden with date-palms, vines, streams flowing underneath and all kinds of fruit, while he is stricken with old age and his children are not strong (enough to look after themselves), then a fiery whirlwind burnt it up? Thus does Allāh make (His) Signs clear to you, so you may ponder.

267. O you who believe! Spend of the good things which you have (honorably) earned and of the fruits of the earth which We have produced for you, and do not even try to get anything bad so that you may give away some of it (away to others), when you yourselves would not accept to receive it save with closed eyes... Be informed that Allāh is free of all want, worthy of all praise.

268. Satan threatens you with poverty and invites you to odious conduct, whereas Allāh promises you His forgiveness and bounties; Allāh cares for everyone, and He knows all things.

269. He grants wisdom to whomsoever He pleases.

266. أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ
الشَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

267. يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا
كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا
تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا
أَنْ تُعْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

268. الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ، وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

269. يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ، وَمَنْ يُؤْتَ

Whoever is granted wisdom receives a truly overflowing goodness, but none will remember this except men of understanding.

270. Whatever you spend as charity or as an offering, rest assured that Allāh knows it all, but the wrongdoers have no helpers.

271. If you disclose (acts of) charity, even so it is good, but if you conceal them and make them reach those who (really) need them, that is best for you: This will remove some of your (stains of) sins. Allāh is well acquainted with whatever you do.

272. It is not required of you (O Muhammed) to set them on the right course, but Allāh sets whom He pleases on the right course. Whatever good things you grant is of benefit to your own souls, and whatever you shall spend of good (things), seeking the pleasure of Allāh, and whatever good things you spend as charity, shall be fully rendered back to you, and you shall not be wronged.

273. (Charity is) for the needy who, while serving God's cause, are unable (to travel)

الْحِكْمَةُ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا، وَمَا يَذْكُرُ إِلَّا
أُولُو الْأَلْبَابِ ❀

270. وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ
اللَّهَ يَعْلَمُهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ❀

271. إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ، وَإِنْ
تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ
وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ❀

272. لَيْسَ عَلَيْكُمْ هُدَاهُمْ، وَلَكِنَّ اللَّهَ يَهْدِي مَنْ
يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ، وَمَا
تُنْفِقُوا إِلَّا لِيَتَّبِعَ الْوَجْهَ الَّذِي وَاللَّهُ يَهْدِي
لِأَيِّكُمْ وَأَنْتُمْ لَا تَظْلُمُونَ ❀

273. لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا

and cannot move about in the land, seeking (trade or work). Because of their modesty, an ignorant man would think that they are free from want. You know them by their (unfailing) mark: They do not beg importunately from all and sundry, and whatever good you grant, rest assured Allāh knows it well.

274. Those who spend of their wealth (in charity) at night and during the day, secretly and publicly, have their reward with their Lord: On them there shall be no fear, nor shall they grieve.

275. Those who devour usury will not stand except like one driven to madness by the touch of Satan. This is so because they say, "Trade is like usury," but Allāh has permitted trade while forbidding usury. Those who desist, after receiving direction from their Lord, shall be pardoned for the past; their case is for Allāh (to decide), whereas those who repeat (this offense) are companions of the Fire: They will dwell in it forever.

276. Allāh will wipe out all blessings from usury but will

يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ، يَحْسِبُهُمُ
الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ
لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَاِنَّ
اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٤﴾

274. الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يُحْزَنُونَ ﴿٢٧٥﴾

275. الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ
الَّذِي يَخْطُطُّ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ
الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّقَها فَلَهُ مَا
سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٦﴾

276. يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ، وَاللَّهُ

grant an increase for the deeds of charity, for He does not love any ingrate sinner.

277. Those who believe and do deeds of righteousness while establishing regular prayers and paying the *zakāt* will have their reward with their Lord: On them there shall be no fear, nor shall they grieve.

278. O you who believe! Fear Allāh and give up what remains of your demand for usury, if you truly believe.

279. But if you do not do so, take note of a war from Allāh and His Messenger. If you turn back, you shall have your capital sums: Do not deal unfairly, and you shall not be dealt with unfairly.

280. If the debtor is in difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you, if you only know.

281. And fear the Day when you shall be brought back to Allāh. Every soul shall then be paid what it has earned, and none shall be dealt with unjustly.

لَا يَجِبُ كُلُّ كَفَّارٍ أَثِيمٌ ❀

277. الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ❀

278. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا
بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ❀

279. فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ
وَرَسُولِهِ وَإِن تُبْتِغُوا فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا
تَظْلُمُونَ وَلَا تَظْلَمُونَ ❀

280. وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن
تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ❀

281. وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ، ثُمَّ
تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ، وَهُمْ لَا يُظْلَمُونَ ❀

282. O you who believe! When you deal with each other in transactions involving future debt for a fixed period of time, write them down. Let a scribe write down faithfully between the parties: Let not the scribe refuse to write as Allāh has taught him, so let him write. Let him who incurs the liability dictate, but let him fear his Lord, Allāh, and not diminish what he owes. If the liable party is mentally deficient or weak or personally unable to dictate, let his guardian dictate faithfully. And get two witnesses from among your own men, and if there are no two men, then a man and two women of your choosing as witnesses, so that if one of the women errs (forgets), the one (other) can remind her. The witnesses should not refuse when they are called on (for evidence). Do not disdain to write down (your debt contract) for a future period, whether it is small or big: This is more just in the sight of Allāh, more suitable as evidence and more convenient to prevent doubts among yourselves. But if it is a

282. يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَخْسِرَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ: أَنْ تَضِلَّ إِحْدَاهُمَا، فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى، وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا، وَلَا تَسَاءَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ، ذَلِكَُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا، إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ، فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا، وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ، وَلَا بُضَارَ كَاتِبٌ وَلَا شَهِيدٌ، وَإِنْ فَعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ، وَاتَّقُوا اللَّهَ، وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

transaction which you carry out on the spot among yourselves, there is no blame on you if you do not write it down. But take witnesses whenever you make a commercial contract, and do not let either the scribe or the witness suffer any harm. If you do (such harm), it will be wickedness in you. So fear Allāh, for it is Allāh Who thus teaches you. And Allāh is well acquainted with all things.

283. If you are on a journey and cannot find a scribe, accept a collateral (which may serve the purpose). And if one of you deposits something, on the basis of trust, with another, let the trustee (faithfully) discharge his trust and let him fear his Lord. Do not conceal evidence, for whoever conceals it, his heart is tainted with sin. And Allāh knows all what you do.

284. All that is in the heavens and on earth belongs to Allāh. Whether you show what is on your minds or conceal it, Allāh calls you to account for it. He forgives whomsoever He pleases and punishes whomsoever He pleases, for Allāh has power over all

283. وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا
فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمَرَ بَعْضُكُمْ بِبَعْضٍ فَلْيُؤَدِّ
الَّذِي أَوْْتُمِّنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ، وَلَا تَكُونُوا
الشَّاهِدَةَ، وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ، وَاللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

284. لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَازِلٌ
تُؤَدُّوهُ مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ
اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

things.

285. The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allāh, His angels, His Books and His Messengers. "We make no distinction (they say) between one and another of His Messengers." And they say, "We hear and we obey: (We seek) Your forgiveness, Lord; to You shall be our ultimate end (and destiny)."

286. Allāh does not place a burden on any soul greater than it can bear. It gets the outcome of every good deed it earns, and it suffers (the consequence of) every evil deed it commits. (Pray:) "Lord! Do not condemn us if we forget or fall into error. Lord! Do not lay a burden on us like the one You laid on those before us. Lord! Do not lay a burden on us greater than we have the strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. You are our Protector; help us against the unbelieving people."

285. آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ ❁

286. لَا يَكْفِ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا، لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ؛ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا؛ رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا؛
رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ، وَاعْفُ
عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا؛ أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ❁

